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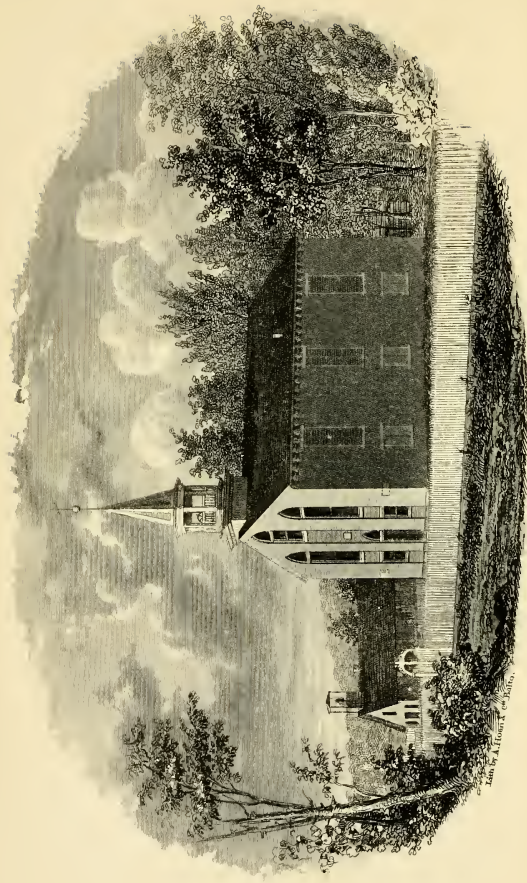












CHRIST'S (LUTHERAN) CHURCH,  
NEW BLOOMFIELD, PERRY COUNTY, PA.

Churches between the Mountains.

A HISTORY

OF

THE LUTHERAN CONGREGATIONS

IN

Perry County, Pennsylvania.

BY REV. D. H. FOCHT, A.M.,

Paster of Christ's Lutheran Church, New Bloomfield, Perry County, Penna.

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BALTIMORE:

T. NEWTON KURTZ,

151 WEST PRATT STREET.

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## P R E F A C E.

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IN May, 1859, the Historical Society of the Lutheran Church in the United States passed the following resolution :

“ *Resolved*, That the ministers of our Church be requested, each to prepare a brief statement from church-records in his charge, of the date of the formation of each church, the successive pastors in charge, the present number of communicants, the language or languages employed in public worship, together with any important events in its history, and sketches of the life of the pastors, and forward the same in a letter by mail to our Curator, at Gettysburg, Pennsylvania.”

Previous to the passage of this resolution, the writer of these pages had prepared historical sketches of the churches of his own charge, and afterwards at the request of others he extended his researches to all the Lutheran congregations in Perry County. The result of his labors is now before the reader.

Until a late date no church-records were kept by most of the older congregations, and as the aged who had some knowledge of their early history were passing rapidly away, it was thought that something should be done, and done soon, to rescue from oblivion the history of those congregations; it was thought, also, that such a history would be interesting and instructive to the present and future generations.

At first it was supposed that the task thus assumed would be an easy and pleasant one; and if nothing more than a general statement of facts had been required, this supposition would have been correct. But vague generalities would have been unsatisfactory in a local history, and not in accordance with the wish of those for whose benefit it was specially designed. The only course left for the writer was to enter into a detail of particulars. Here, however, the difficulties he encountered were great, often almost insurmountable, owing to the want of data. In such cases, collateral aids were called into requisition.

The author availed himself of every source of information within his reach. He consulted scores of aged persons, overhauled the minutes of the different Synods, sought out old documents in the hands of individuals, in the archives of the different churches and of the courthouse of the county, turned over the leaves of the Church periodicals, especially of the *Lutheran Observer*, and of the different secular papers published in the county, and corresponded with all those of whom it was supposed information could be obtained. Sometimes he was successful, but as often disappointed, in eliciting the information he wanted. He flatters himself, however, with the conviction, that not a fact of essential importance escaped his notice.

Great care was taken to verify all the data, to arrange the facts and material in chronological order, and to allow the facts so arranged to tell their own story, and frequently in their own language. The history of each church is brought down to June, 1862. As the circumstances of the different congregations were often so similar, repetition was sometimes unavoidable. Each congre-



gation has a history of its own, and it was deemed proper to give that history without regard to the many or few points in which it coincided with the history of other congregations. The style is adapted, as much as possible, to the nature of the subjects treated. Our indebtedness for aid from different persons and sources is noticed at the proper place.

After the completion of the work, it was the author's design to "forward the same by mail to the Curator, at Gettysburg, Pennsylvania." This design was, however, overruled by the wish of the Synod of Central Pennsylvania, and the protestation of the members of the churches in Perry County, all of whom expressed a strong desire that it might be given them in a permanent form. This request the writer could not set aside, especially when he remembered that from local histories, in which facts are minutely detailed, a general history of the Church must be constructed, and that in this respect these humble pages might contribute their mite. And though these sketches contain many facts and incidents of recent date and still fresh in the memory of many, the writer was reminded that time, in its onward march, will invest them with interest increasing in proportion as they fade from the recollection of men and sink away into the past. It was argued, also, that by this means there would be placed in the hands of those who cherish veneration for departed ancestry, love for the Church, or long association, or present residence, a record of religious history of peculiar interest,—a record which parents would wish to hand down to their children; that there are many, who still worship God where their fathers sung the praises of

the Most High and their orisons paid, and who often meditate with deep solemnity over their silent graves; and that there are not a few, now dwelling in the far West, where they are surrounded by new scenes, but still bound to old ones by ties that can not be broken,—to all these it was supposed no service more acceptable could be rendered than by giving them, in a permanent form, a remembrancer of the old, middle-aged, and new churches with which are associated their earliest and latest recollections, and of the old and new graveyards in which repose the ashes of their dearest and nearest friends.

These sketches were prepared amid the constant interruptions and many hindrances incident to the duties a pastor owes a large charge. They are not what we could wish them to be, yet they are all we could make them in three years' hard labor,—labor snatched from hours we should have had for rest. Only he who has made the experiment can fully appreciate works of this kind, and fully comprehend the difficulties connected with their preparation. We send this volume out into the world, assured that those who can form any conception of the labor required in its preparation, growing out of the want of documents, of lost and faded records, of deciphering bad German manuscripts, of the sameness of material to be presented, and of the vagueness of traditions to be consulted, will with readiness appreciate any merit it may possess, and with mildness censure the defects from which it does not claim to be free.

D. H. F.

NEW BLOOMFIELD, PA.,

Sept. 24th, 1862.

# RECOMMENDATION

FROM THE SYNOD OF CENTRAL PENNSYLVANIA.

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THE document placed in the hands of committee, No. 17, is a history of all the Lutheran congregations in Perry County, Pa., by the Rev. D. H. Focht of New Bloomfield. Said history traces the rise and progress of the congregations from their earliest inception to the present time. The document bears evidence of great care and patient investigation in its preparation. It contains much of importance to the Lutheran Church, and will contribute,—if published, as we trust it will be,—to Lutheran literature. We congratulate Rev. Focht for his success in collecting so many valuable statistics in this document, and hope that he will have it published as soon as possible. As an expression of the opinion of your committee, we would beg leave to offer the following :

*Resolved*, That this Synod recommend the publication of said history.

*Resolved*, That in the opinion of this Synod, this history contains matter that should be particularly interesting to the members of the Lutheran Church in Perry County, and that a copy should be purchased by every family.

*Resolved*, That this Synod use its influence in introducing this work among Lutherans generally within its bounds.

Respectfully submitted,

P. WILLARD,  
W. H. DIVEN,  
G. M. SETTLEMOYER,  
SAMUEL COMP.

BELLEVILLE, PA., May 4th, 1861.

On motion, this report was accepted and adopted. See *Minutes of Synod* pp. 26, 27.



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## INTRODUCTION.

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THE lands west of the *Kittochtinny Hills*, otherwise called the *Endless* or *Blue Mountains*, were not purchased of the Indians of the Six Nations till July, 1754. As early, however, as 1740 or 1741, "one Frederick Star, a German, with two or three of his countrymen, made some small settlements on *Big Juniata*, situate about twenty-five miles from the mouth thereof, and about ten miles north from the *Blue Hills*, a place much esteemed by the Indians for some of their best hunting-ground."\* These small settlements were located on a flat, on the west bank of the *Juniata*, and a short distance northwest of Newport; and these Germans were the first white settlers, of whom we have any account, northwest of the Blue or North Mountains and west of the *Susquehanna*. At the urgent request of the Indians, the Provincial Government removed these Germans in 1742, and forbade others, "at their highest peril," from settling on those lands. But notwithstanding the earnest protestation of the Indians and the strict prohibition of the Government, the example of Star was soon followed by many others, of Scotch-Irish and German origin, and settlements were commenced on *Juniata River* and in *Sherman's Valley*. In 1750, when *Cumberland County* was organized, the Government took decisive measures for the removal of all who had settled on lands not bought of the Indians. They were all driven to the east of the North Mountains, their cabins were burnt, and the settlements destroyed. Not long after, many of them returned to their former places of improvement in the wilderness.

\* *Col. Records*, Vol. V, pp. 441-445.

The Provincial Government was strong enough to drive these squatters out of Sherman's Valley, but by far too weak to keep them out. The Indians became enraged, and threatened summary vengeance. Hence, to satisfy all parties and obviate all difficulties, the purchase of a large tract of land from the Indians was strongly recommended by Governor Hamilton. In accordance with this recommendation, all the lands west of the Blue or North Mountains and east of the Alleghany Mountains were bought of the Indians, at Albany, in July, 1754, for the consideration of *four hundred pounds*.

On the 3d of February, 1755, the Land Office was opened for the unrestricted sale of land in Sherman's Valley and on Juniata River. During 1755, the applications and grants for land were many, and the influx of settlers from the eastern counties was great. These pioneer settlers were Scotch-Irish, Germans, and a few English. The new settlements prospered. In the meantime, most of the Indians west of the Alleghany Mountains, and along the lakes, were brought under the influence of the French, and both did their utmost to prevent the westward extension of settlements by the English.

In July, 1755, General Braddock was defeated by the French and Indians at Fort Duquesne (now Pittsburg), and in a few months after that tragic battle, the Indians fell upon the defenceless frontier settlers, cruelly and mercilessly killing, scalping, and abducting them, burning their houses and cabins, and destroying and wasting everything. Consternation and dismay filled every heart along the frontier in Pennsylvania. Those who escaped the stroke of the tomahawk and the keen edge of the scalping-knife, fled to Cumberland Valley, and other places of safety east of the North Mountain. All the settlements in Sherman's Valley, and on the Juniata, were deserted, and were for some time to the white man, "the region and shadow of death."

Though peace had been partially made with the Indians in 1758, they still appeared in marauding parties along the frontier, committing depredations and murder. Hence, from the fall of 1755 to the latter part of 1761, but little land was entered at the



Land Office. To the surprise of the pioneers, the Indians then retired, and the number of settlers increased rapidly, and much land was located in 1762, and the earlier part of 1763. The Indians having, however, in the meantime, secretly confederated to cut off all the frontier settlements at one fell stroke, invaded them in 1763, during harvest, and committed the most savage cruelties and wanton destruction. Such of the people as did not escape were murdered, scalped, or abducted as prisoners. Sherman's Valley was again deserted. No land was located in 1764, and the terror of the frontier settlers subsided but little till Colonel Boquet conquered the Indians in November, 1764, and compelled them to sue for peace.

After the cessation of the Indian wars, the best lands in Sherman's Valley and along the Juniata were soon all located and settled, though, as is usual on frontiers, the population was for some time unstable, fluctuating, and erratic.

So far as we have been able to find, the first references to churches within the precincts of Perry County, are the following two. The *first*, in a warrant granted Thomas Ross, and others, it is said: "Surveyed, April 17th, 1767. Order dated September 9th, 1766. Thomas Ross, and others, in trust for the congregation in Tyrone." The old church was, however, not erected on this parcel of ground in Tyrone Township till 1793, and is now known as the "Centre Presbyterian Church." The *second*, in a warrant granted Nicholas Robison in 1766, it is stated that this land "lies northwest of the church." The tract of land on which this church stood, lies in Miller Township, about four miles east of Bloomfield, and is at present owned by Mr. Abraham Fleurie. With regard to this church, we are indebted to Colonel John Hartzell, of Newport, for the following information.

"DEAR SIR:

"I had a conversation with Mr. George C. Lees, of Ohio, in regard to the old church at Dick's Gap. He said that he resided in that neighborhood fifty-two years ago, and that the church was at that time already nearly rotted down, only a few of the

logs were remaining, and a white oak tree, about fifteen inches across the butt, stood in the inside of the northwest corner of the building. Mr. Lees said that he understood, from what Mr. Enoch Lewis told him (Mr. Lewis was then an old man), that the church had gone into decay more than one hundred years ago. Mr. Lees thinks it was a Roman Catholic church, built by the French."

The above statement we give as we got it. We do not think it was a Roman Catholic church; the French never held sway on the east of the Alleghany Mountains. But by whom or for whom it was built, it is now impossible to say. It was there already in 1766. The foundation-marks of the building may still be seen, about twenty by eighteen feet in size. The graveyard is quite large, and literally in the woods, being overgrown by underbrush and some large trees. We noticed some trees standing apparently in the centre of graves, which we suppose cannot be less than one hundred years old. We were told that an old Indian path led through Dick's Gap, and close by this place, and that at an early day, white traders among the Indians were the first buried here, and that probably some are Indian graves. This statement seems to be corroborated by the fact, that some apparently old graves are covered by large heaps of large stones, a thing not practised after the land was settled by the whites. This is an interesting spot, and the church and graveyard are a mystery. Besides these two instances, we have not found a single reference to churches in Perry County till 1790. Nor need we be surprised at this. The Indian wars had just closed, and order was about being restored, when we have at least two churches alluded to; but then soon after this, the revolutionary agitations commenced, and though the population had considerably increased, many were mustered for the defence of the western frontiers, and some were enrolled in the Continental army. Many, also, doubtless, cared little or nothing about churches, and the few who felt the want of a preached Gospel were scattered, and generally poor.

A large proportion of the early settlers of the territory now embraced in Perry County were of German origin. The following are a few of those who *located* tracts of land, by order from the Land Office: In 1755, John Fautz, in Fautz's Valley, Greenwood Township; Baltzer Schellhorn, Michael Brocard, Christian Ewig, John Garner; in 1763, Frederick Weiser, Peter Grove, Matthias Karr; in 1765, Stophel Muntz; in 1767, John Bigger, John Conrad, James Verderer, Christopher Mann, John Cirecus; in 1768, Everhart Liedig, Leonard Fautz; in 1772, Frederick Kühl, Henry Altsbach, George Albrecht (Albright), Martin Waln, John Licht (Light), Jacob Bock (Buck); in 1773, George Bader, Christopher Heyne, Jacob Lückenbihl, Abraham Letcha, Augustus Milligsack, John Miller, Morris Berbeck, Adam Reichart; in 1774, Ludwig Granau, Frederick Hummell, Valentine Hoffman, Nicholas Littig, Michael Wild, Jacob Wild, Samuel Starr, Joseph Jobson, John Ord; in 1775, Matthias Blocker, John Kepler, Samuel Lenhart (Leonard); in 1778, Philip Christian; in 1784, Matthias Hart, David Rapp, Adam Stock, Christian Weirman, John Weirman; in 1785, John Bauer (Bower), Michael Kapp (Capp), John Capp, Adam Eckert, George Grotz, Peter Hoofnagel, Frederick Harter, John Long, Christian Leonard (Lenhard), Jacob Nieman, Peter Schreyer, Zach. Spangel, Jacob Wagner, Michael Winter; in 1786, Henry Bauker, George Albright, John Trostel, John Fred. Langenberg, James Radman, Samuel Utly, John Flach; in 1787, Daniel Diehl, Samuel Diehl, Jacob Lupfer, James Motzer, Christopher Schneider; in 1788, William Delzell; in 1789, John Kepner, Henry Zimmerman. All these, and many others whose names cannot now be ascertained, *entered* lands at the Land Office. The vast majority of Germans, however, *bought* lands, and generally the best too, at second-hand from the pioneer Scotch-Irish, most of whom moved further westward. At first, the Germans settled chiefly in clusters or neighborhoods, being no doubt drawn together by a strong national predilection, and the use of a common language. Thus they formed neighborhoods in Fautz's Valley, on Fishing Creek, at Loysville, at Blain,

at New Germantown, and some other localities. Between them and the Scotch-Irish, feuds were not uncommon in those early days. Afterwards, the Germans, possessing themselves of some of the best lands, spread gradually over the whole of Sherman's Valley, and along the Juniata, and mingled freely with their Scotch-Irish neighbors, so that at this time their descendants constitute by far the larger part of the population of Perry County, and have, with few exceptions, relinquished the use of the German language for that of the English. The Scotch-Irish yielded up his land, and the German his language.

The majority of these early German settlers were members of the Lutheran Church, the first Protestant church, now numbering in the world from forty to forty-five millions of members. In common with their fellow-pioneers, they suffered all the hardships and misfortunes incident to border life. Like others, many of them were driven from their homes, fell bleeding and dead under the murderous tomahawk, were scalped or abducted as prisoners, and subjected to all the horrors of savage cruelty; some heroically defended with their lives, the frontiers against the incursions of the merciless Indian, and others, in the revolutionary struggle for freedom, sacrificed their lives on the altar of their country, and with their blood consecrated the soil to liberty.

In their youth, these Germans had been instructed in the doctrines of the Christian religion, as set forth in the Catechism of their church. Their earliest, most hallowed, and enduring recollections were associated with the house and worship of God. They could not forget Jerusalem, her prayers and hymns of praise. Trained as they had been in their youth and former homes, they could not but long for a house of worship, and the ordinances of religion, and to them cling wherever they were, and respect them as long as they lived; for the German is characteristically religious. And now, living in a new and wild border settlement, destitute of the means of grace, they deeply felt their loss. Their prayer was, "Help us, O God of our salvation, for the glory of thy name;" and the answer was: "The people which are left of the sword, have found grace in the wilderness."

Tradition informs us that these pioneer Lutherans were occasionally visited by ministers of their own church as early as 1764, and from authentic records, we learn that in 1774, they secured the stated ministry of a pastor residing in their midst. In the results of these early and feeble efforts on the part of the members, and of the labors of the pioneer ministers, we have in Perry County the rise and progress of the Lutheran congregations, whose history is traced in the following pages.



# H I S T O R Y.

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## CHAPTER I.

### LOYSVILLE CHARGE.

SOME of the very earliest settlers of the territory now included within the limits of Perry County were Lutherans. Their number was considerable before the Revolutionary war, and greatly increased, by constant accessions, for a number of years after its close. That they were occasionally visited by ministers of their own church before 1774 we learn from tradition, but are unable to give names and dates. Afterwards they enjoyed the frequent visits of the Rev. John G. Butler, who was pastor of the Lutheran congregation at Carlisle from 1780 to 1788, and performed what may be called home missionary labor on the frontier. As Sherman's Valley then formed part of Cumberland County, and the number of members in the Valley was so great, they could not have escaped the notice of that zealous and indefatigable pioneer minister of the Gospel. From those small beginnings, the Church in Perry County grew up to her present number of members and congregations.

### SECTION I.

#### LEBANON CHURCH AT LOYSVILLE.\*

At an early date a number of Lutheran families settled in Tyronne Township, in a district of country in the centre of which

\* For much and important information relative to this church, we are indebted to Jacob Crist, Esq., of Loysville.

Loysville was afterwards located. Here the Zimmermans, Loys, Hammers, Hollenbachs, Bernheisels, Fleishers, Bowers, and many others made their homes. They were joined by others from time to time. As above stated, these members of the church enjoyed the visits of Rev. Butler, and perhaps some other ministers, before they had a stated pastor. Rev. Butler left Cumberland County in 1788, and shortly after that, the

*Rev. John Timothy Kühl,*

of Franklin County, Pa., commenced to visit the members of the church in Sherman's Valley, and in 1790 he moved among them and became their first regular pastor. In an old document belonging to the congregation at Loysville, it is said: "In the year of our Lord 1790, the Germans in Sherman's Valley secured the Evangelical Lutheran minister, the Rev. John Timotheus Kühl, as their pastor." The late Mr. George Fleisher, of Saville Township, who died in 1855, aged eighty-four years, when nineteen years old with a team moved Rev. Kühl's family and effects from Franklin County to this Valley. Rev. Kühl resided near where Loysville is now located. From the above documentary notice, we infer that he visited and preached to the members scattered at various places in the whole Valley. Before the erection of Lebanon Church at Loysville, he preached in barns and private dwellings at different places in that neighborhood. Encouraged by a minister living in their midst, and united in their desires and efforts, the members proceeded, in 1794, to build a house of worship, which they denominated,—

LEBANON CHURCH.

This church edifice was erected on a piece of ground containing two acres and forty-two perches, donated for church and school purposes by Martin Bernheisel and Michael Loy, both of whom were members of the Lutheran Church. Subscriptions by the members towards the erecting of the edifice were generally paid in lumber, labor, &c. The building was of large and choice pine



logs, which were all hauled together on a set day by those members who had teams. Mr. Zachariah Rice (grandfather of Henry Rice, Esq., of Bloomfield, and others of that name) arrived early in the morning with a fine pine log, which he had cut at what was called "*The Barrens*," above Mr. J. Bixler's mill in Madison Township. Mr. Rice intended to have the first log on the ground, as this was in those days esteemed a great feat; but to his surprise, when he arrived, he found that he was anticipated by Mr. Abraham Bower, who had brought a log part of the way on the previous evening. This was, however, considered unfair on the part of the latter. As near as can be ascertained, the church was *forty* feet long by *thirty* feet wide. Messrs. Michael Loy, George Hammer, and Peter Scheively, were the Building Committee, and John Calhoun did the carpenter work. The building stood for some years in an unfinished state, during which time the congregation managed to worship in it occasionally. The gallery was then erected on three sides, the roof was ceiled inside with boards, the walls were plastered inside, and a small, cup-shaped pulpit was put up against the wall on a post about five feet high. The pulpit was painted white, and ascended by a high flight of steps. The church was, in 1808, weather-boarded and painted white. Hence it was afterwards generally called "*The White Church*." "This church was built by some *thirty* Lutheran families, and *two* or *three* German Reformed. The Lutherans were, however, so generous as to give their Reformed brethren an equal right to it." In 1850, this old church edifice was sold (the pews excepted) to Mr. J. B. Zimmerman for *eighty-three* dollars.

A short time after the church had been built, a large school-house was erected on the same lot of ground and near the church. A partition divided the school-house inside, and a large chimney occupied the centre. One end of the house was occupied by the teacher and his family, and the other by the school. For many years a sort of congregational school was kept here. Schools of this kind were common in those days, and it is to be regretted that each congregation has not such a school in our days.

Two or three persons were buried on this lot of church-ground

before old Lebanon Church was built. After the erection of the church, a portion of ground was appropriated for a graveyard, where the gray fathers and founders of the church, their children, and children's children, and many others, now rest in hope. Since then the graveyard has been enlarged several times.

Rev. K hl served this congregation and some other preaching places in the Valley till about 1796. Beside the erecting of the church, we are, for want of information, unable to say what success attended his ministry, or where he labored after he left Sherman's Valley. In 1797, the congregation was supplied with preaching by the

*Rev. John Herbst,*

pastor of the Lutheran Church at Carlisle, who preached here once every four weeks, and also occasionally at a number of other places in the Valley. He is said to have been a good man, though not an able preacher. In 1798, the following persons were confirmed by him at Loysville or Lebanon Church :

John Arnold,	William Cooney,	Margaret Steidel,
Solomon Bower,	Benjamin Rice,	Magdalene Steidel,
Jacob Bower,	William Brickley,	Sarah Borrel,
Charles Smith,	Jacob Miller,	Susan Miller,
John Cooney,	John Miller,	— L�bkey,
Daniel Cooney,	George Gottschall,	— L�bkey.
Henry Cooney,	Benjamin Moses,	

The above names Mr. Jacob Arnold gave from memory, and he thinks that Mr. Solomon Bower and himself are the only survivors of those who were then admitted to full communion in the church. In 1801, Rev. Herbst resigned at Carlisle, and was succeeded there, in 1802, by

*Rev. Frederick Sanno,*

who preached at Loysville once every four weeks, and occasionally at some other points in Sherman's Valley. He was highly esteemed by the members, and very successful in his labors. As this was the only congregation that had at that time a church and

enjoyed regular preaching, the members all around for many miles came to Lebanon Church to worship. To give an idea of the strength of the congregation, and to show who the members were at that time, we will subjoin the names of the catechumens and communicants. This list of the names of members may be interesting to those now living. It is to be regretted that no other entry of admissions by confirmation or of communicants was made till 1850. On the 25th of March, 1804, the Rev. Sanno confirmed the following *fifty-one* persons :

Adam Scheder,	Elizabeth Hartman,
Charles Lübkey,	Christiana Olinger,
Jacob Miller,	Maria Fusselman,
Daniel Schaeffer,	Elizabeth Fusselman,
Daniel Motzer,	Elizabeth Billman,
Philip Stambach,	Catharine Arnold,
George Klein,	Barbara Spohn,
John Schwieger,	Susan Zimmerman,
John Fenichel,	George Ernst,
Solomon Gottschall,	Michael Ketner,
Jacob Albert,	Valentine Borrel,
Susan Schaeffer,	Adam Löb (now Lyons),
Magdalene Bower,	Daniel Stambach,
Catharine Motzer,	Maria Hammer,
Esther Bower,	Elizabeth Steidel,
Catharine Gottschall,	Christiana Stambach,
Magdalene Gottschall,	Magdalene Lübkey,
Samuel Schaeffer,	Anna Maria Ernst,
John Breiner,	Maria Ketner,
Jacob Weary,	Catharine Hammer,
John Zimmerman,	Maria Weary,
Daniel Spohn,	Christiana Long,
Barbara Arnold,	Margaret Weary,
Sarah Steidel,	Justina Fenichel,
Maria Breiner,	Susan Gottschall.
Maria Arnold,	

With the above persons, admitted by confirmation, the following *ninety* members communed on the 26th, it being Sunday :

Adam Bernheisel,  
 Barbara Bernheisel,  
 Christopher Bower,  
 Solomon Bower,  
 Nicholas Loy,  
 Jacob Ketner,  
 Catharine Ketner,  
 Frederick Breiner,  
 Maria Breiner,  
 George Fleisher,  
 Margaret Fleisher,  
 Jacob Steidel,  
 Margaret Steidel,  
 Magdalene Steidel,  
 Henry Zimmerman,  
 Margaret Zimmerman,  
 Peter Moses,  
 Agnes Long,  
 Adam Smith,  
 Barbara Smith,  
 George Miller,  
 Peter Reisdorff,  
 John Fusselman,  
 Barbara Fusselman,  
 Henry Bernheisel,  
 Eve Bernheisel,  
 Henry Moses,  
 Elizabeth Scheibly,  
 Susanna Reinsmith,  
 George Wolf,  
 Daniel Smith,  
 Charles Smith,  
 Regina Smith,  
 Jacob Miller,

Daniel Fusselman,  
 Conrad Ernst,  
 John Löb (*English*, Lyons),  
 Jacob Haman,  
 George Kremer,  
 John Loy,  
 Michael Loy,  
 Barbara Haller,  
 John Schaeffer,  
 Barbara Schaeffer,  
 Christiana Reisdorff,  
 Anna Hollenbach,  
 Susanna Gamber,  
 Margaret Lübkey,  
 Magdalene Keiner,  
 Maria Kremer,  
 Jacob Klinger,  
 Jacob Smith,  
 John Ketner,  
 William Brickley,  
 Peter Breiner,  
 Henry Frey,  
 George Fleisher,  
 Sarah Fleisher,  
 Magdalene Fusselman,  
 Jacob Stambach,  
 George Breiner,  
 Jacob Schauer,  
 Philip Stambach,  
 Catharine Stambach,  
 John Stambach,  
 George Hammer,  
 Anna Maria Hammer,  
 Jacob Breiner,

Catharine Weary,  
 John Swartz,  
 William Reed,  
 Abraham Kistler,  
 Maria Kistler,  
 Susanna Kistler,  
 Conrad Hallman,  
 Sarah Hallman,  
 Peter Schauer,  
 John Billman,  
 Christiana Billman,

Magdalene Breiner,  
 Magdalene Kessler,  
 Maria Eliz. Hollenbach,  
 Justina Miller,  
 Christiana Sauder,  
 Elizabeth Webb,  
 Michael Loy,  
 Margaret Loy,  
 Maria Lupfer,  
 Susanna Ickes,  
 Maria Bloom.

The whole number of communicants was, at this time, *one hundred and forty-one*. Making due allowance for many who could not attend, as is usual on such occasions, and considering the sparseness of the population, we perceive at once, that the Lutheran portion of the population was large at that early day. With few exceptions, all the above-named persons have gone to the eternal world, though the descendants of most of them are still members of Lebanon Church, or some other Lutheran congregation in the county. Rev. Sanno met another class of catechumens, for instruction in the doctrines of the Christian religion, and on Sunday, the 2d of November, 1806, the following *fifty-three* persons were admitted to full communion, by the rite of confirmation :

Jacob Miller,	Simon Wingart,	Mary Kessler,
Jacob Sweger,	Daniel Ritter,	Barbara Kessler,
Daniel Smith,	Sarah Fleisher,	Christiana Guttschall,
Henry Smith,	Catharine Burrell,	Catharine Shoemaker,
Samuel Cooney,	Sarah Billman,	Catharine Swarner,
Adam Kessler,	Elizabeth Billman,	Ann Smith,
Solomon Gutshall,	Catharine Ernst,	Elizabeth Fünfrock,
George Fünfrock,	Catharine Tressler,	Mary Reed,
John Moses,	Margaret Loy,	Elizabeth Reed,
Martin Motzer,	Susan Loy,	Elizabeth Brickley,

Daniel Ernst,	Sarah Cooney,	Mary Biegelman,
Joseph Briner,	Elizabeth Cooney,	Rebecca Biegelman,
George Finicle,	Salome Cooney,	Rebecca Bower,
David Wolf,	Elizabeth Cooney,	Lydia Bower,
Adam Wolf,	Mary Ritter,	Hannah Motzer,
Henry Swarner,	Sarah Lutman,	Elizabeth Briner,
Christiana Smith,	Margaret Deck,	Elizabeth Finicle.*
Mary Smith,	Barbara Deck,	

Only a few of the above persons are yet with us, lingering on the verge of eternity; all the rest have crossed the narrow stream, and now reap the reward of their doings whilst in the flesh.

In the spring of 1808, another large class of catechumens was admitted to full communion by confirmation. Their names can not be remembered. This was the last class confirmed here by Rev. Sanno, who ceased his ministry in Sherman's Valley in 1809.

Whilst Rev. Sanno was pastor at Loysville, the congregation flourished, and may be said to have enjoyed a glorious revival of religion. About one hundred and fifty new members were added to the church by him. He lectured on the Catechism diligently, and with great unction from on high. For weeks he met the catechumens daily, instructing and exhorting them, and singing and praying with them. Often they were all bathed in tears, some asking what they must do to be saved, whilst others rejoiced in a sense of pardoned sin, and acceptance with God by faith through Jesus Christ. Those were precious seasons of refreshing from the Lord, and those who participated in them speak of them at this day with rapture and holy delight. We have met with aged persons, who were then catechumens, and who can now scarcely find language to describe the interesting scene, and deep feeling, on days of confirmation, when all the catechumens were publicly examined on the doctrines of our holy Christianity as set forth in our Catechism, and when the pastor and congrega-

\* These names were furnished us from memory by Mrs. Sarah Burrell, then Miss Sarah Fleisher, and one of the catechumens, but now an aged and pious mother in the Church.

tion, on bended knees, united in fervently imploring Almighty God to bless them, and keep them unto eternal life,—when, in a standing posture, all united in singing with full heart and voice: *Komm, O komm, du Geist des lebens, wahrer Gott von ewigkeit!* and when the young men first, two by two, proceeded to the altar, paid their vows, and, on bended knees, covenanted with God, and received the benediction of the pastor; and then, also two by two, the young females, all dressed in white, came forward, and before men and angels witnessed a good profession, and received the right hand of Christian fellowship. Whilst the catechumens were confirmed, a verse was sung, or a prayer offered at intervals, so that the interest of the occasion was sustained for hours, and tears of sorrow for sin, and of joy in the Holy Ghost, bedewed every face.

“’Twas the same pleasure fills  
The breast of worlds above;  
Where joy, like morning dew, distils,  
And all the air is love.”

*Rev. John Frederick Osterloh*

Succeeded Rev. Sanno in 1809. Whilst pastor of the Lutheran congregations in Sherman's Valley, Rev. Osterloh resided on a small tract of land of his own, in Saville Township, now belonging to Mr. Henry Fleisher. He preached regularly once every four weeks at Loysville, Bloomfield, St. Peter's in Spring Township, in Fishing Creek Valley at private dwellings, and, it may be, at some other places in the Valley occasionally. At that time all the territory in Perry County, west of the Juniata, was included in his charge. He confined himself only to a part of this territory, whilst the other part was supplied by men who stood in no connection with Synod. Though Rev. Osterloh confirmed, at different times, large classes of catechumens at Loysville, for want of a church-record their names cannot now be given. This is to be regretted.

In June, 1811, Mr. C. Geiger, of Fishing Creek, as lay delegate of the charge, accompanied Rev. Osterloh to Synod, held at Philadelphia, Pa. At this convention of Synod, Rev. Osterloh



reported 65 infant baptisms, 137 communicants, 45 confirmations, 6 deaths, and 2 schools.

In May, 1812, Synod convened at Carlisle, Pa. Mr. Peter Moses, of the congregation at Loysville, took his seat in Synod as delegate from the charge. This time Rev. Osterloh reported 62 infant baptisms, 30 confirmations, 115 communicants, 11 funerals, and 4 schools. In the proceedings of this session of Synod, we find the following action: "As to the petition of the congregation at the school-house near Carlisle (Sulphur Spring?), asking Synod to permit Rev. Sanno to serve them as pastor. This congregation was advised to secure the ministerial service of Rev. Osterloh; and, at the same time, the petition of the congregation at Longsdorff's (near Mechanicsburg), and of that on the Conodoguinet, praying that Rev. Osterloh may serve them as pastor, was granted." From this it appears that Rev. Osterloh did not confine himself to Sherman's Valley. The members in this Valley became dissatisfied with him. They alleged, and justly, too, that he neglected them.

At the meeting of Synod, held at Reading, Pa., in June, 1813, Rev. Osterloh reported 89 infant baptisms, 61 confirmations, 264 communicants, 7 deaths, and 4 schools. This report included the two or three congregations he served in Cumberland Valley.

In the minutes of Synod, held at Easton, in June, 1814, it is said: "In regard to the petition from the members of Zion's Church, in Mifflin Township, Cumberland County, praying Synod to allow Rev. Osterloh to serve them in connection with his other congregations, it was *Resolved*, That this petition be cheerfully granted." Thus, instead of devoting all his time and energies to the building up of the congregations in Sherman's Valley, Rev. Osterloh neglected them very much. Hence, most of the members were dissatisfied with him, and he accomplished little or no good among them. In this state of alienation, early in the spring of 1815, some of the members belonging to the Loysville congregation invited Rev. Heim to preach for them. Rev. Heim had received license at Easton, Pa., on the 8th of June, 1814, and was now residing near Mifflintown, Juniata County. It seems



that he yielded to the request of the people at Loysville, and that they were all highly pleased with him and his preaching. Against all this, Rev. Osterloh protested as unwarranted interference. Thus, in the minutes of Synod, held at Frederick, Md., in May, 1815, it is stated: "No. 7 is a letter from Rev. Osterloh, in which he complains of the interference of Rev. Heim with one of his congregations; also a letter from the members of that congregation, praying that Rev. Heim may be permitted to serve them as pastor." The committee appointed to adjust this difficulty, reported as follows: "Respecting the congregation in Sherman's Valley, your committee is of the opinion that it would be best were Rev. Heim to accept a call from it and serve it as pastor. On motion, Synod authorized Rev. Heim to take charge of said congregation."

In the summer of 1815, Rev. Osterloh moved to Mechanicsburg, Cumberland County, and according to resolution of Synod, the

*Rev. John William Heim,*

then residing near Mifflintown, Juniata County, became the regular pastor of the congregation at Loysville, in May, 1815. In his journal of ministerial acts, Rev. Heim says: "On the 18th of June, 1815, I preached the first time at *Lebanon Church*, from Matt. 9 : 13, and baptized an infant." He preached here regularly once every four weeks, and visited occasionally other congregations in Sherman's Valley. At St. Michael's Church, in Foutz's Valley, at Liverpool, and at the church near New Buffalo, all in Perry County, he commenced preaching in June, 1814; at Loysville in May, 1815; and in June, 1816, other congregations were added to these. Thus, in the minutes of Synod, held in Philadelphia, Pa., in June, 1816, it is said: "No. 1 is a letter from Sherman's Valley, in which the members of the congregation in Toboyne Township (at Blain) request that they, besides other congregations, may be served by the Rev. Candidate Heim. On motion, *Resolved*, That Rev. Heim have permission to accept a call from these congregations." Rev. Heim was thus, by Synod,

constituted the regular pastor of the congregation at Blain, Bloomfield, and St. Peter's, in Spring Township, in June, 1816; in short, he was now pastor of all the Lutheran congregations in Perry County, except the congregation in Fishing Creek Valley, in relation to which, in the minutes of the same session of Synod, we find the following action: "No. 11 is a petition of the congregation in Sherman's Valley, Rye Township, in which the petitioners pray Synod to send them a minister. *Resolved*, That the pastor residing at Carlisle take charge of this congregation." The Rev. Benjamin Keller, of Carlisle, soon after united this congregation with his charge, and served it for a number of years successfully.

The charge of Rev. Heim, from this time till 1828, embraced Mifflin County, Juniata County, and nearly the whole of Perry County; and he must have preached for twelve or more regularly organized congregations, and visited occasionally some six or more preaching stations. To all these congregations he preached about once every four weeks in the German language, often on week days, and sometimes in the evening. He was never idle, and almost always from home, following up his appointments from day to day. In 1816, he reported at Synod 170 infant baptisms, 107 confirmations, 578 communicants, 14 funerals, and 3 schools. This report included the congregations he served in Mifflin and Juniata Counties.

Under the pastoral supervision of Rev. Heim, the congregation at Loysville prospered exceedingly, especially up to about 1840. It is a matter of sincere regret that no church-records were kept here during his long and successful ministry. It is said that he made an entry of baptisms, confirmations, &c., for his own private use; but unfortunately, after his death, nearly all his manuscript papers were scattered, torn to pieces, used for wrapping paper, and otherwise destroyed. His sermons in manuscript, of which there was a large number, went to ruin in the same way.\* Hence,

\* So far as we know anything to the contrary, the only manuscript papers, from the hand of Rev. Heim, that were saved, were furnished us by his brother, Mr. J. George Heim, and consist of fifty-two skeletons of sermons, a journal

we are wholly dependent for dates, names, and all other information, on the frail memories of the aged. Rev. Heim usually catechized once every three or four years, and then the young people came together from great distances all around, and the classes of catechumens were very large. The names of not one-third of those he confirmed at this place can now be remembered, nor is the time of their confirmation in all cases certain.

Rev. Heim says : " On the 16th of October, 1815, I catechized the young people at *Lebanon Church*." And afterwards he says : " On the 9th of December, 1815, at *Lebanon Church*, I held the preparatory exercises with the catechumens and members." The following persons are a few of those who were confirmed this time :

Daniel Hall,	Catharine Titzel,	Miss ——— Stidel,
Jacob Bender,	Henry Swarner,	" ——— Stidel,
Abraham Kistler,	Mrs. ——— Hall,	" ——— Stidel,
David Tressler,	Salome Tressler,	Elizabeth Loy,
Henry Stambaugh,	Mary Billman,	Catharine Bernheisel,
Jacob Wormley,	Sarah Ebert,	Mary Bernheisel,
George Wormley,	Susanna Garling,	Christiana Bernheisel,
George Titzel,	Esther Bower,	Lydia Minich,
John Titzel,	Rebecca Bower,	Rebecca Tressler,
John Loy,	Sarah Kremer,	Barbara Shissel.
Elizabeth Titzel,	Elizabeth Kremer,	

In his journal, Rev. Heim says : " On the 12th of February, 1817, I baptized two infants at *Lebanon Church*, and commenced catechizing a class of catechumens." Afterwards he adds : " On Sunday, the 6th of April, 1817, at *Lebanon Church*, I confirmed the catechumens, administered the Lord's Supper, and baptized four infants." This was the second class of catechumens he con-

of his ministerial acts from June, 1814, to May, 1817, a part of a system on doctrinal theology, and a catalogue of the funerals he attended from 1814 to September, 1826. These papers are now in our hands, and the Journal, especially, has furnished us with many important data.

firmed here, consisting of about *sixty* persons, some of whom were the following :

John Tressler,	Margaretta Rice,
John Beaver,	Magdalene Ickes,
John Kistler,	Christiana Stambaugh,
Jacob Bernheisel,	Sarah Tressler,
John Weary,	Rebecca Tressler,
Joseph Tressler,	Elizabeth Shoemaker,
Barbara Smith,	Mrs. — Frey.

At the meeting of Synod in June, 1819, at Baltimore, Md., Rev. Heim was permanently ordained as a minister of the Gospel. At this time he reported 8 congregations, 246 infant baptisms, 83 confirmations, 507 communicants, 17 funerals, and 8 schools. This report included the congregations he served in Juniata and Mifflin Counties, though not the preaching stations, of which he visited as many, perhaps more, than he had regularly organized congregations.

In the spring of 1821 (?), Rev. Heim confirmed at Loysville a class of *seventy-one* catechumens. The following persons are some of them :

William Rice,	William Snyder,
Samuel Shoemaker,	Michael Loy,
George Billman,	Michael Ickes,
Jacob Shoemaker,	Mr. — Stoevers,
John Shoemaker,	Mrs. — Hench,
Jacob C. Smith,	“ — Reisdorff,
John Smith,	Miss — Tressler,
Daniel Preissler,	“ Sarah Rice,
John Preissler,	“ Elizabeth Rice,
Daniel Minich,	“ Catharine Briner,
George Minich,	“ Elizabeth Hartman,
Conrad Comp,	“ Mary Shoemaker,
Samuel Hench,	“ Sarah Smith,
Daniel Hallman,	“ Catharine Fusselman,
Samuel Kistler,	“ Sarah Fox,

Moses Hall,  
Henry Long,  
George Bernheisel,  
Jacob Bender,  
George Orris,

Miss Mary Fox,  
“ Mary Bower,  
“ Hannah Bower,  
“ ——— Orris,  
“ ——— Orris.

In 1822, Michael Loy sold to “the Trustees of the German Lutheran and Presbyterian congregation of Lebanon Church, in Tyrone Township,” eighty perches for one dollar. *Vide, Deed Book A*, p. 418. This land was bought to enlarge the graveyard.

At this time the congregation was evidently in a highly prosperous state. In April, 1824 (?), between *sixty-five* and *seventy* persons were admitted to full communion by the rite of confirmation. The following were some of them :

Conrad Rice,  
Jonathan Minich,  
Jacob Loy, 1199571  
Samuel Loy,  
Martin Stambaugh,  
William Stmabaugh,  
Mr. ——— Kiner,  
Mr. ——— Gutshall,  
John Hohenshilt,  
John Ickes,  
William Trostel,  
Samuel Shull,  
William Kistler,  
John Long,  
Henry Orris,  
Jonas Rumpel,  
George Rumpel,  
Benjamin Fusselman,  
Peter Schaeffer,  
William Bitner,  
John Shoemaker,  
Benjamin Rice,

Miss Susan Ickes,  
“ Elizabeth Loy,  
“ Sarah Shull,  
“ Catharine Shull,  
“ Elizabeth Hench,  
“ Hannah Kremer,  
“ Margaret Kremer,  
“ Sarah Titzel,  
“ Elizabeth Rubrecht,  
“ Elizabeth Kistler,  
“ Susan Bender,  
“ Catharine Bitner,  
“ Catharine Stambaugh,  
“ Mary Shuman,  
“ Margaret Kochenderfer,  
“ Hetta Dunkelberger,  
“ Elizabeth Tressler,  
“ Mary Fusselman,  
“ Sarah Wolf,  
“ Elizabeth Briner,  
“ Mary Smith,  
“ Mary Kleffman,

Mrs. ——— Shoemaker,  
 “ Elizabeth Bender,  
 Miss Mary Minich,  
 “ Elizabeth Ebert,

Miss Mary Crist,  
 “ Sarah Crist,  
 “ Mary Shoemaker.

At the meeting of the Pennsylvania Synod, held at Reading, in May, 1825, Rev. Heim reported 8 congregations, 235 infant baptisms, 47 confirmations, 609 communicants, 43 deaths, and 8 schools. In September, 1825, Mr. Solomon Bower, of Blain, as lay delegate of the charge, accompanied Rev. Heim to the *first* convention of the West Pennsylvania Synod, held at Chambersburg, Pa. After the organization of this Synod, all the Lutheran congregations in Pennsylvania, west of the Susquehanna, were attached to it. Hence, when we hereafter refer to Synod, we mean the West Pennsylvania Synod.

In the spring of 1826, being Easter, at Loysville, Rev. Heim confirmed a class of catechumens, consisting of about *forty* persons. The following are some who belonged to this class :

Solomon Bernheisel,  
 Samuel Shuman,  
 Daniel Long,  
 Mr. ——— Hollenbach,  
 “ ——— Gutshall,  
 George Hohenshilt,  
 Mr. ——— Kich,  
 Nicholas Bitner,  
 John Arnold,  
 George Ernst,  
 David Flickinger,  
 John Briner,  
 Jonathan Briner,  
 David Miller,  
 Samuel Reisdorff,

Miss Elizabeth Flickinger,  
 “ Hetta Ickes,  
 “ Elizabeth Ritter,  
 “ Mary Fusselman,  
 “ Mary Rice,  
 Abraham Trostel,  
 John Shoemaker,  
 John Baltozer,  
 Miss Elizabeth Loy, .  
 “ Mary Reisinger,  
 “ Frances Bernheisel,  
 “ Margaret Kochenderfer,  
 “ Esther Arnold,  
 “ Margaret Clouser.

In 1827, the congregations in Perry County, belonging to the Loysville charge, united in buying of George Loy fifteen acres of land, adjoining the church land, as a glebe. A house was erected

on this parcel of land, which has since served as a parsonage; afterwards a barn was also built on this ground. Some five or six years ago the congregation sold a few acres of this land.

The old Constitution of the church being lost, Rev. Heim wrote the following one in the German language:

#### CONSTITUTION.

*In the name of the Father, of the Son, and of the Holy Ghost. Amen.* God is a God of order, and therefore everything that is to meet with His approbation and redound to His glory, must be done in the spirit of order, of love and peace. Whereas, the Constitution of the hereinafter named church and congregation is lost, we do hereby declare said first Constitution null and void in case it should ever be found; and We, the church-council and church-members, solemnly covenant, on this the 8th of September, 1827, strictly and conscientiously to observe the following Constitution:

#### CHAPTER I.

##### OF THE CHURCH, THE GRAVEYARD, AND THE SCHOOL-HOUSE.

Our Church, called *Lebanon*, built on ground given for the purpose by Martin Bernheisel and Michael Loy, containing two acres and forty-two perches, situate in Tyrone Township, Perry County, and State of Pennsylvania, is, and shall always remain, a Union Church, and shall so be used by the two religious denominations, namely, the Evangelical Lutheran and Evangelical Reformed, until, by mutual agreement, the one denomination purchase the right or interest of the other. In this church it shall never be permitted that any other doctrine be preached or set forth, than our Evangelical Lutheran and German Reformed, as contained in the Bible, the Augsburg Confession, and the Heidelberg Catechism, in our German vernacular language. One denomination shall not interfere in the Divine worship of the other, but one shall worship on one Sunday and the other on the Sunday next following, *except* when there is a funeral, and then

that denomination to which the funeral belongs shall have the use of the church.

The land on which the church and school-house are erected, together with the graveyard, is the perpetual and inalienable property of the above named congregations, deeded and assigned to their use, where to bury their dead in an orderly and Christian manner. No stranger, nor any one else, not paying to one of the above-named congregations, shall be allowed to bury his dead here, without first asking permission of the Trustees of the congregations, and paying for the ground what said Trustees may deem just and right; and the money so obtained shall be appropriated to the use of the congregations. The documents, deeds, &c., of the land on which are erected the above church and school-house, shall be delivered to the Trustees for safe-keeping as soon as this Constitution is adopted and recorded in the Church-book.

## CHAPTER II.

### OF THE PASTORS.

The pastors who preach in the above church must have entered the ministry in a regular way, as James says, chap. 3 : 1, "Be not many teachers," and as also our Augsburg Confession teaches in Article 14. Further, they must stand in connection with one of our Lutheran or Reformed Synods, must preach the word in purity and sincerity, and adorn their profession with a godly life. Their election, or call, shall always be determined by the majority of votes cast, and the same shall be done in case they are to be dismissed. If complaint be made against the pastor, the words of Paul must be heeded, 1 Tim. 5 : 19, "Against an elder receive no accusation;" if, however, the cause of complaint be of a more serious nature, then the different degrees of Christian admonition, as specified in Matt. 18 : 15-17, must be observed: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

Elections for pastors shall be conducted as follows: Each con-



gregation shall elect its own pastor, and when necessary dismiss him, without the interference of the other congregation; the same shall also be observed in regard to his support. In case the congregations have, however, only one pastor, then both congregations shall unite in supporting him. And we feel ourselves under solemn obligation to give our pastors their salary annually, freely and cheerfully, according to the word of St. Paul, Heb. 13 : 16-17, "To do good, and to communicate, forget not," so that we may by their ministry and the grace of God be edified in all that is good and confirmed to eternal life.

## CHAPTER III.

## OF THE CHURCH-COUNCIL.

The Church-Council of the above congregations shall consist of the following officers :

One *Treasurer* and one *Secretary*, each of whom shall serve *three* years.

Two *Trustees*, one of each congregation, who shall serve *three* years.

Two *Elders*, one of each congregation, who shall serve *three* years.

Two *Deacons*, one of each congregation, who shall serve *three* years.

Every year a new officer shall be elected, so that one of the old officers may remain in office. The old Church-Council may be re-elected. The duties of the officers are the following :

1. The *Trustees* shall—*a.* Endeavor with the help of God, to set their own household and the whole congregation a worthy example by their Christian deportment. *b.* Take care that the deeds and other important documents of the church are preserved. *c.* That the property of the church be not injured or destroyed, and that the house of worship and other buildings belonging to the church, be kept in good repair. *d.* That Evangelical doctrine

and Christian discipline be maintained and perpetuated in the church.

2. The *Elders* shall—*a.* Set the church a truly Christian example. *b.* See to it that the debts of the church be paid, and her best interests promoted. *c.* Advance the interests of the schools by visiting them as often as possible. *d.* Settle discords and controversies in the church, and thus promote peace. *e.* If the pastor desire it, they shall accompany him in his visits to the sick. *f.* They shall keep an account of all moneys received and paid out, and in every proper way seek to promote the best interests of the church.

3. The *Deacons* are—*a.* To afford the congregation an example of a truly Christian life. *b.* To render all necessary aid in the services of the sanctuary and the administration of the sacraments. *c.* To collect the alms, keep a correct account of the money collected, and pay the same into the hands of the Treasurer, as often as he may deem it necessary for the good of the church. *d.* To see that according to God's command the minister is properly supported, and that during divine service all things be done decently and in order.

Elections for officers, and all other congregational elections, shall be openly announced in the church, so that all who are entitled to a vote, may have an opportunity to vote; and those persons who are elected by a majority of votes, shall, at the next meeting for divine worship, be installed by the pastor into their respective offices. Should any member of the Church-Council conduct himself unworthily (which may God forbid!), and so as to make his removal from office necessary, it shall in such case be the duty of the Church-Council to investigate the matter of complaint, and then to lay their action in the case before the whole congregation, whose duty it shall then be to decide in the matter.

The congregational settlement shall be made annually, on Easter Monday, by the Church-Council, and an entry thereof shall be recorded in the Church-book.

## CHAPTER IV.

## OF THE CHURCH-MEMBERS.

Every one who would be a member of this church, must of necessity possess the following qualifications, and perform the duties here prescribed. He must,

1. Have been admitted by confirmation to the Lord's Supper.
2. Lead a truly Christian life, and set his household a good example.
3. Promptly and cheerfully help to bear the expenses of the church, according to his ability.
4. Willingly receive admonition from the Church-Council, or Pastor, when found in the wrong.

5. In case a member commits a moral offence (which may God in mercy prevent!), so that the congregation consider him unworthy of membership, or of participating in the celebration of the Lord's Supper, the Church-Council, together with the Pastor, shall then regularly investigate the charges preferred, and if said charges are found well sustained, they shall then decide by vote whether such offender shall be debarred from the Lord's table—the Pastor has no vote unless there be a tie, and then he has the casting vote—and if the majority of votes are cast against such an offending member, he shall then be denied the privilege of coming to the table of the Lord, until he gives satisfactory evidence of true repentance for his sins, by a genuine reformation of his life, according to the order and requirements of the New Testament.

To the above Constitution, We, the Church-Council and church-members, herewith subscribe our names :

Henry Titzel,	John Ritter,	Michael Loy,
George Loy,	John Kretzing,	Jacob Hartman,
Henry Shoemaker,	Jacob Maul,	Joseph Tressler,
Frederick Dumm,	Jacob Bernheisel,	Henry Kell,
David Tressler,	Henry Trostel,	Adam Swarner,
Henry Klein,	John Wormly,	John Shatto.
John Loy,		

The above Constitution has long since become obsolete, and on the basis of it, a few years ago, a new one was adopted, with the provision, that each congregation manage its own affairs, according to the government and discipline of the General Synod of each denomination.

In April, 1828, Rev. Heim moved from near Mifflintown, Juniata County, to Loysville, Perry County, and took possession there of the parsonage bought the previous year; about this time, also, he ceased to preach at Lewistown, and in Decatur Township northeast of Lewistown, and, instead of those congregations, he soon after added to his charge the congregation in Fishing Creek Valley, and St. Andrew's (Shuman's) near Ickesburg, both in Perry County. Thus his pastoral labors in Mifflin County ceased. In 1830, Rev. George Yeager took charge of the congregation at Lewistown, and the churches therewith associated.

In May, 1828, a class of about *forty* catechumens were at Loysville admitted to full communion by the rite of confirmation, of whom the following were a few :

Frederick Hartman,	Miss Mary Stambaugh,
John Trostel,	" Susan Bernheisel,
Charles Dunkelberger,	" Mary Zeigler,
William Loy,	" Julian Kremer,
Miss Phebe Shull,	" Catharine Kremer,
Miss Elizabeth Notestein,	" Catharine Hallman,
" Rebecca Rice,	" Mary Klein.
" Hannah Dunkelberger,	

In October, 1828, Rev. Heim reported at Synod, convened at York, Pa., 8 congregations, 260 infant baptisms, 81 confirmations, 606 communicants, 35 deaths, 6 schools, and \$25 collected for the Synodical Treasury.

Mr. Casper Wolf, of the congregation at Loysville, as lay delegate of the charge, attended Synod in October, 1829, at Bedford, Pa. At this Convention of Synod, Rev. Heim reported 8 congregations, 264 infant baptisms, 98 confirmations, 746 com-

municants, 39 deaths, and \$22 collected for the Treasury of Synod. At this time Synod organized an Education and Missionary Society, of whose Executive Committee Mr. George Loy of Loysville was elected a member. Synod elected Rev. Heim to represent it, as delegate in the General Synod, whose sessions he also attended at Hagerstown, Md. He was a great friend and advocate of the General Synod.

Though two classes of catechumens were confirmed at Loysville between 1828 and 1833, we have not been able to ascertain the number of each class, nor the names of those who were confirmed.

In October, 1830, Mr. Nicholas Ickes, as delegate of the charge, accompanied Rev. Heim to Synod, held at Greencastle, Pa. At this time Rev. Heim reported 8 congregations, 267 infant baptisms, 65 confirmations, 684 communicants, 31 funerals, 8 week-day-schools, 4 Sunday-schools, and \$25 14 for the Synodical Treasury. He exerted himself very much to have a Sunday-school established in connection with each of his congregations, and gradually succeeded in his efforts. At this Convention of Synod he also heartily advocated the passage of the following resolution, which he religiously observed at home: "*Resolved*, That we will observe the 21st of November, of this year, as a day of prayer for the extension of the kingdom of God, and the outpouring of the Holy Spirit upon the congregations in our charge." At this Convention of Synod he was elected a director of the Theological Seminary at Gettysburg, Pa., for the term of five years. As long as he lived, he took a deep interest in the prosperity of the institutions of learning at Gettysburg.

Synod convened in October, 1831, at Indiana, Indiana County, Pa., when Rev. Heim reported 8 congregations, 237 infant and 40 adult baptisms, 38 confirmations, 648 communicants, 50 funerals, 8 week-day schools, 4 Sunday-schools, and \$25 20 collected for the Synodical Treasury. He also reported the following regular congregations as constituting his charge at this time, namely, Mifflintown, Tuscarora (near Perryville, and both in Juniata County), Lebanon, Bloomfield, Zion (at Blain), St. Peter's, Liverpool, and St. Michael's in Foutz's Valley. Besides these, he

also preached regularly at Zion's Church in Fishing Creek Valley, and at St. Andrew's (Shuman's) near Ickesburg. Reiber's Church or school-house, in Perry County, was reported as vacant.\*

Synod convened at Hanover, York County, Pa., in October, 1832. Mr. Philip Fusselman of the Loysville congregation took his seat in this convention as lay delegate of the charge. Rev. Heim was elected Treasurer of Synod. He reported this time 8 congregations, 228 infant and 20 adult baptisms, 125 confirmations, 800 communicants, 33 funerals, 8 week-day schools, 6 Sunday-schools, \$20 for the Synodical Treasury, and \$37 33 for missionary and educational purposes. At this meeting of Synod, a committee reported as follows: "No. 7 is a petition of the congregation at Lewistown, praying Synod to enlarge that pastoral charge, and thus enable it to support a pastor. Your committee would recommend that this petition be read before Synod." The petition was read, and then Synod "*Resolved*, That Rev. Heim, at the expiration of his current pastoral year, cede the Mifflintown and Tuscarora congregations to the Lewistown charge." With this resolution Rev. Heim complied at the close of his current pastoral year, which was in May, 1833, and ceased also, at the same time, to preach at St. Michael's in Foutz's Valley and at Liverpool, so that, till the next meeting of Synod, his pastoral labors were wholly confined to that part of Perry County lying southwest of the Juniata.

In 1832, Rev. Heim was chosen one of the first Trustees of Pennsylvania College, at Gettysburg, Pa.

In the spring of 1833, a large class of catechumens was confirmed at Loysville. Of this class the following are the only names that could be remembered :

\* Reiber's (German, Räuber's) Church, or rather school-house, was built more than fifty years ago for church and school purposes, and the Lutherans had preaching here occasionally, and perhaps at times regularly, till about 1830. It is located in Spring Township, an old-looking building, with an old and large graveyard adjoining it. Not Lutherans, but others still preach occasionally here. When the Pisgah Church was built, about two miles east of Reiber's, the members generally united with the former, and abandoned the latter as worth very little.

F. W. Heim,  
 Levi Hollenbach,  
 William Bernheisel,  
 Joseph Dunkelberger,  
 John Stump,  
 Henry Titzel,  
 Miss Catharine Heim,  
 " Elizabeth Briner,

Miss Mary Wolf,  
 " Julian Shaeffer,  
 " Frances Ebert,  
 " Mary A. Billman,  
 " Margaret Burrell,  
 " Mary A. Ickes,  
 " Maria Wormley.

After the confirmation of this class, we have not been able to ascertain the names and numbers of the four or five large classes of catechumens who were admitted to communion in the interval between 1833 and 1843.

In October, 1833, Synod met at Mifflinburg, Union County, Pa. Mr. Henry Shoemaker, as lay delegate, represented the charge. Rev. Heim reported 4 congregations,\* 257 infant and 11 adult baptisms, 41 confirmations, 783 communicants, 27 funerals, 4 week-day schools, 4 Sunday-schools, \$24 93 collected for the Treasury of Synod, and \$29 10½ for missionary and beneficiary educational purposes. In the minutes of this convention of Synod, we find the following action on two petitions from Juniata County :

"Two petitions from the congregations at Mifflintown and Tuscarora were presented. The *first*, subscribed by *forty* members of said congregations, prays Synod to annul the resolution on their minutes of last year, according to which, Rev. Mr. Heim was no longer to serve those congregations, and to grant them the privilege of retaining him as their pastor. The *second* petition, also subscribed by *thirty-nine* members of the same congregations, praying for the service of Rev. Mr. Weyl, of Lewistown. Delegates from these congregations being present, and after hearing

\* Why he did not, at this time, report six congregations, we cannot tell. He certainly preached regularly to the following organized congregations, viz.: Zion at Blain, Loysville, St. Peter's, St. Andrew's, Bloomfield, and Mount Zion on Fishing Creek. It may be he considered two of these congregations as only preaching stations.



the grounds of their petitions, and duly considering all the circumstances, on motion, it was

“*Resolved*, That Rev. Mr. Heim continue to preach for these congregations in the German language, and that Rev. Mr. Weyl serve them in the English language.”

According to this action of Synod, Rev. Heim preached once more, but only during the ensuing year, in Juniata County.

Synod met in October, 1834, at Somerset, Pa. Mr. Samuel Ickes attended as delegate from the Loysville charge. Rev. Heim reported 6 congregations, 153 infant and 2 adult baptisms, 94 confirmations, 666 communicants, 23 funerals, 5 week-day schools, 4 Sunday-schools, \$11 for the Synodical Treasury, and \$34 for missionary and educational purposes. The Seminary at Gettysburg being then somewhat embarrassed with debt, on the circulation of a subscription among the members of Synod, Rev. Heim put down his name for *one hundred dollars* towards meeting the wants of that theological institution. At this session of Synod, two petitions were also handed in, and disposed of as follows :

“1. A petition from the Mifflintown and Tuscarora congregations, with *forty-six* names appended, praying Synod to grant them permission to call a minister who can preach in both languages. 2. A petition from the same congregations, subscribed by *forty-six* communing members, praying for permission to continue the Rev. Mr. Heim as their pastor. After much consultation on the contents of these letters and the petitions of the congregations, during which the brethren fully expressed their views, on motion it was

“*Resolved*, That Synod recommend to both brethren, Rev. J. W. Heim and Rev. C. Weyl, to give up said congregations at the end of the year, so that, in connection with other congregations, a new pastorate may be formed ; *provided*, however, that Brother Weyl continue to visit the congregations until the end of Brother Heim’s year.”

In accordance with this recommendation of Synod, Rev. Heim ceased to preach in Juniata County, and to the time of his death



he confined his pastoral labors exclusively to Perry County, serving the following congregations, viz., Zion's, at Blain; Lebanon, at Loysville; St. Peter's, in Spring Township; Christ's, at Bloomfield; St. Andrew's, near Ickesburg; Mount Zion, in Fishing Creek Valley; to which he added St. John's, near Markelville, in 1840, and Ludolph's (Germany), near Elliottsburg, in 1842. Besides these congregations, he preached also occasionally at preaching stations. It is inconceivable how he could do justice to himself and so many and remote congregations.

Mr. John Wormley, of the Loysville congregation, as delegate, attended Synod in October, 1835, at Mechanicsburg, Cumberland County, Pa. Rev. Heim reported at this convention 4 congregations, 193 infant and 4 adult baptisms, 39 confirmations, 729 communicants, 23 deaths, 3 Sunday-schools, \$9 20 for the Synodical Treasury, and \$23 65 for the missionary and educational causes.

In October, 1836, Mr. Henry Shoemaker, of the Loysville congregation, attended Synod as delegate at Lewistown, Pa. Rev. Heim now reported 6 congregations, 147 infant and 3 adult baptisms, 21 confirmations, 530 communicants, 36 funerals, 3 Sunday-schools, \$13 03½ collected for the Treasury of Synod, and \$24 for the cause of missions.

Mr. David Tressler, of the congregation at Bloomfield, attended Synod as delegate in September, 1837, at Blairsville, Indiana County, Pa. At this convention of Synod, Rev. Heim reported 6 congregations, 200 infant and 3 adult baptisms, 31 confirmations, 611 communicants, 38 funerals, 5 Sunday-schools, \$13 37½ collected for the Synodical Treasury, \$5 for missions, and \$18 81 for educational purposes. From the minutes of this session of Synod, we learn that some persons at Loysville preferred charges against Father Heim. The nature of the charges does not appear. A committee was appointed by Synod to meet at Loysville on the 14th of November, 1837. This committee consisted of Rev. J. G. Schmucker, D.D., Rev. B. Keller, Rev. N. Stroh, and Rev. D. Gottwalt, and Messrs. Sener, of Carlisle, and Hoffman, of Mechanicsburg. These gentlemen met at the time and place designated, and after having carefully investigated the matter of

complaint, they pronounced Father Heim clear of all blame, and censured his accusers. The action of the committee was afterwards approved and confirmed by Synod.

In October, 1838, as delegate, Mr. Henry Shoemaker attended Synod at New Berlin, Union County. As the manuscript proceedings of this session of Synod were lost, and only a sketch of them was reproduced from memory, Rev. Heim's report does not appear.

Synod convened in October, 1839, at York, Pa. Mr. Henry Grubb attended as delegate from the charge of Father Heim, who reported 6 congregations, 183 infant and 3 adult baptisms, 41 confirmations, 633 communicants, 25 funerals, 3 Sunday-schools, \$18 12½ for the Treasury of Synod, and \$28 for the cause of beneficiary education.

Synod met in Pittsburg, Pa., in October, 1840. Father Heim did not attend this convention, nor send a report of his ministerial acts during the year. This was the only instance, during his long ministry, that he failed to take his seat in the annual Synodical convention. But the distance this time was great, and age was also beginning to make its mark on his robust body. Hence he stayed at home, and was for so doing cheerfully excused by his brethren in the ministry.

Mr. D. Minich, of Loysville, as delegate, attended Synod at Boalsburg, Centre County, in October, 1841, when Father Heim reported 6 congregations, 188 infant and 3 adult baptisms, 53 confirmations, 679 communicants, 25 funerals, 3 Sunday-schools, \$26 25 collected for beneficiary education, \$18 for missionary purposes, and \$18 38 for the Synodical Treasury.

In September, 1842, Synod held its sessions at Bloomfield, Perry County, in Rev. Heim's charge. Mr. David Tressler, as delegate, represented the charge in Synod. Father Heim reported 6 congregations, 139 infant and 3 adult baptisms, 15 confirmations, 568 communicants, 1 Sunday-school, \$8 collected for the Treasury of Synod, \$8 for missions, and \$8 for beneficiary education.

In the spring of 1843, a class of catechumens was confirmed at Loysville. The following were a few of this class :

William Lutman,	Miss Mary A. Tressler,
John Swarner,	“ Eliza Tressler,
John Tressler,	“ Sarah Tressler,
David Evans,	“ Elizabeth Kistler,
Mrs. — Bausum,	“ Mary Snyder,
Miss Caroline Tressler,	“ Eliza Bausum.

Synod convened in October, 1843, at Aaronsburg, Centre County. Mr. Solomon Bernheisel, as delegate of the Loysville charge, took his seat as a member of this convention of Synod. Father Heim reported 6 congregations, 155 infant and 2 adult baptisms, 31 confirmations, 682 communicants, 16 funerals, 4 Sunday-schools, \$6 collected for the Synodical Treasury, \$10 for beneficiary education, \$10 for missions, and \$5 for the Theological Seminary.

Mr. Daniel Foulk, of the congregation at Bloomfield, as delegate, attended Synod at Hanover, York County, in October, 1844. As the proceedings of convention of Synod were not published in pamphlet form, we have not at hand Rev. Heim's parochial report.

In September, 1845, Synod met at Carlisle, Pa. Mr. J. Zimmerman attended this convention as delegate of the charge. Father Heim reported 6 congregations, 125 infant and 3 adult baptisms, 39 confirmations, 816 communicants, 29 funerals, 5 Sunday-schools, \$9 35 for Treasury of Synod, \$15 12½ for education, \$15 17 for home missions, \$7 83 for foreign missions, and \$5 for the Professors' Fund of the Seminary at Gettysburg.

As delegate of the charge, Mr. George Beistlein attended Synod at Chambersburg, Pa., in September, 1846. This time Father Heim reported 6 congregations, 108 infant and 3 adult baptisms, 61 confirmations, 764 communicants, 18 funerals, 5 Sunday-schools, \$5 30 collected for Synod's Treasury, \$25 for beneficiary education, \$5 for home missions, and \$5 for foreign missions.

Synod convened in September, 1847, at Mifflinburg, Union County. Mr. J. Dunkelberger, as delegate, took his seat in this

convention. Rev. Heim reported 6 congregations, 124 infant and 1 adult baptisms, 32 confirmations, 747 communicants, 22 funerals, 6 Sunday-schools, \$10 collected for the Treasury of Synod, \$32 81 for education, \$18 76 for home missions, and \$12 73 for foreign missions.

In May, 1848, Rev. Heim confirmed at Loysville a class of catechumens (the last class he confirmed here), consisting of the following sixteen persons :

Samuel Culler,	Miss Frances Minich,
Rudolphus J. Heim,	“ Sarah Briner,
Samuel Kistler,	“ Margaret Briner,
John G. Loy,	“ Mary Briner,
Samuel Tressler,	“ Ann Loy,
Mr. — Comp,	“ Caroline Swab,
Mr. — Comp,	“ Lydia Kunkel,
Miss Sarah Tressler,	“ — Yohn.

Synod met at East Berlin, Adams County, in September, 1848, when Mr. Wm. Messinger, as delegate, represented the Loysville charge, and Father Heim reported 6 congregations, 129 infant and 1 adult baptisms, 79 confirmations, 843 communicants, 34 funerals, 6 Sunday-schools, \$10 for Synod's Treasury, \$33 83 for education, \$15 44 for home missions, and \$7 33 for foreign missions.

In September, 1849, Synod convened at York, Pa., Mr. Henry Shoemaker, as delegate, represented the Loysville charge. At this convention of Synod Rev. Heim reported 6 congregations, 100 infant baptisms, 10 confirmations, 712 communicants, 23 funerals, 9 Sunday-schools, \$5 12½ collected for the Synodical Treasury, \$38 87½ for beneficiary education, \$13 for home missions, and \$10 for foreign missions. This was the last time the Lord granted Father Heim the delightful privilege of meeting his ministerial brethren in Synodical convention.

As no church-records were kept by any of the congregations whilst Rev. Heim was pastor of them, we supposed it would be most satisfactory to the reader to have before him the annual

parochial reports made at Synod by Father Heim. An idea of his labors and success, and of the condition and growth of the congregations, can thus be formed far better than from vague and general statements. These reports, are, moreover, an important item in the history of the Loysville charge, as it then was, and they tell their story far better and more truthfully than can be done by any attempt on our part. From them, each one can draw his own inferences. For our part, we say, "Well done, thou good and faithful servant."

Father Heim prosecuted his labors with unabated zeal to the end of his sojourn on earth. According to a resolution of the last session of Synod, the last sermon he preached to his congregations was *on the sanctification of the Sabbath*, a subject well suited for one who was himself soon to exchange labor on earth for eternal rest in heaven. We have often heard this discourse spoken of as one of his ablest and most successful pulpit efforts. His labors were soon to end, and for him the day of rest was near at hand.

Some time in the fall of 1849, the subject of building a new church at Loysville was agitated by the members. At times, especially during communion seasons, the old church was too small, in winter it was uncomfortable, and in general it had become dilapidated. A general congregational meeting was called, and the subject of building a new church was discussed. A diversity of opinion prevailed: some thought the old church was good enough; others were for repairing it; but the majority were in favor of building a new one. Father Heim was present. During the discussions a messenger came for him to attend a funeral. Before leaving, he arose and feelingly addressed the meeting, in substance, as follows:

"*Brethren*: The object for which you have met is a good and important one. The enemy of the church of Jesus Christ wants no more new houses erected for the true worship of the true God, and he is without doubt present to defeat the glorious enterprise in which you are about to engage. I exhort you not to give heed to his wicked suggestions, but to go forward hand in hand, trust-

ing in God, and seeking his glory in the erection of a new house to His name and for His worship."

This short, but appropriate address from their aged pastor had the desired effect. Before the meeting adjourned, all were agreed to build a new church. Father Heim saw the subscriptions for the new church taken, and put his own name down for *fifty dollars*, which were paid out of his estate after his death.

The time for Father Heim's departure had now fully come. After languishing on a bed of sickness for a few days, he fell asleep in Jesus and in peace, on Thursday evening, the 27th of December, 1849, aged 67 years, 4 months, and 19 days, having served the congregation at Loysville, as pastor, *thirty-four years and about four months*.

"Sweet is the scene where Christians die,  
Where holy souls retire to rest;  
How mildly beams the closing eye!  
How gently heaves th' expiring breast!

"So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore.

"Triumphant smiles the victor's brow,  
Fann'd by some guardian angel's wing.  
O grave! where is thy victory now?  
And where, O death! is now thy sting?"

As the life, character and death of Father Heim are fully detailed in another chapter of this work, we will proceed with our narrative.

In February, 1850, a convention of delegates from the congregations Father Heim had served, and those under the pastoral care of Rev. J. Martin, was called to meet in Bloomfield. The congregations composing the Liverpool charge, were at this time served by Rev. William Weaver, and were not embraced in this call. The following are the proceedings of this convention.

"According to notice previously given, the congregations (by their representatives), composing the charge of the late Rev. J.

W. Heim, and those at present under the care of Rev. J. Martin, met in convention in the Borough of Bloomfield, Perry County, Pa., on Friday the 18th of February, 1850, in the morning, at 11 o'clock, for the purpose of taking into consideration the propriety of arranging said congregations into three different pastorates. A hymn having been sung, and prayer offered by Mr. R. Adams, the Convention was temporarily organized by calling Mr. Samuel Shuman to the Chair, and appointing Col. John Tressler, Secretary.

"The credentials of the delegates were then called for, and it was found that *twenty-eight* delegates were in attendance, representing *fourteen* congregations. After a short time had been spent in consultation, prayer was again offered, and the Convention adjourned to meet in the afternoon at half-past one o'clock.

"The Convention met according to adjournment, and was opened with prayer. On motion, the Convention was permanently organized by continuing Mr. Samuel Shuman, as Chairman, and Col. J. Tressler, as Secretary.

"A motion was now made and seconded, that the congregations represented in this Convention, be so arranged as to make three different charges. After a lengthy discussion, the vote was taken, and the motion was decided in the affirmative. The question then arose, How shall these congregations be divided, so that their arrangement may be as judicious as possible? A plan of division was then submitted, which, after some discussion, was finally adopted, viz. :

"The upper, or Loysville charge, to be composed of the following congregations: Zion, Lebanon, St. Peter's, and Germany (Ludolph's) churches.

"The middle, or Bloomfield charge, to be composed of Ickesburg (stone church), Shuman's, Bealor's, Bloomfield, and Newport.

"The lower, or Petersburg charge, to be composed of Pisgah, Fishing Creek, Billow's, Petersburg, and New Buffalo Churches. On motion,

"*Resolved*, That the proceedings be signed by the officers, and



that the Secretary cause an abstract of the same to be published in the *Lutheran Observer* and *Kirchenbote*.

"SAMUEL SHUMAN,  
"Chairman.

"JNO. TRESSLER,  
"Secretary."\*

*The Loysville Charge, as reorganized by the above Convention.*

After the death of Father Heim, the Loysville charge was vacant about ten months, and as reorganized, consisted now of four congregations. Hitherto the Loysville congregation, as well as all the other congregations of the charge, had preaching exclusively in the German language. Father Heim was unfriendly to the introduction of the English language in divine worship in his congregations. On this point he made a sad mistake, though he no doubt thought his course in the matter was right. In October, 1850, the

*Rev. Frederick Ruthrauff,*

of Milton, Pa., having accepted a call from the charge, entered on the discharge of his pastoral duties. Without delay, he introduced the use of the English language in worship in all the congregations of his charge. This was a measure much needed, and for want of it the growth of the congregations had been for a long time greatly retarded.

#### THE NEW CHURCH.

This church was commenced in the spring of 1850. The corner-stone was laid on the 23d of June, the same year, by Rev. S. S. Schmucker, D.D., of the Theological Seminary at Gettysburg, who preached on the occasion an appropriate sermon in a grove a short distance north of the site of the church, and deposited in the corner-stone a copy of the Bible in German and English, German and English hymn-books and catechisms of both congre-

\* See *Lutheran Observer*, Feb. 22, 1850.



gations, a copy of the *Lutheran Observer* and of the *German Reformed Messenger*, a copy of each of the Perry County newspapers, a list of the names of subscribers, and a copy of the congregational constitution of 1827. The ministers present on this occasion were Rev. Dr. Schmucker and Rev. J. Martin, *Lutheran*, and Rev. C. H. Leinbach, and Rev. A. H. Kremer, *German Reformed*, and perhaps others. Messrs. John Tressler, Solomon Bernheisel, George Billman, *Lutherans*, and Jacob Bernheisel, Daniel Ritter, Jacob Shearer, *German Reformed*, were the building-committee. Messrs. George Shaeffer and George Wetzal did the carpenter work; Messrs. David Shearer and John Shearer did the stone and brick work; Mr. Israel Messimer did the plastering, and Mr. John Newcomer the painting. The church is 65 feet long and 43 feet wide. On Sunday, the 2d of March, 1851, the church was consecrated. The ministers present on this occasion were Rev. F. Ruthrauff, pastor, Rev. B. Kurtz, D.D., Rev. J. Martin, Rev. M. J. Alleman, *Lutheran*, and Rev. C. H. Leinbach, pastor, Rev. J. F. Mesick, Rev. N. Gehr, *German Reformed*. Though the church is large, on this occasion all assembled could not be accommodated. Some withdrew to the school-house close by, where Rev. Alleman preached for them, whilst Rev. Dr. Kurtz preached the dedicatory sermon in the church. On the morning of the day of consecration, a debt of nearly one thousand dollars still rested on the church. An appeal was made to the audience, and in the forenoon about \$760 were obtained in subscriptions and otherwise, and in the evening about \$300 more. The church has an end gallery, and will seat some six or seven hundred persons. The basement is divided into several apartments, for Sunday-schools and pastor's study. The edifice is surmounted by a steeple, containing a bell weighing 955 pounds. The church, fixtures, and bell, cost about \$6000, the whole of which, we believe, is now paid. The church is convenient internally, and has an imposing appearance externally. It is a Union church, that is, it is owned jointly by the Lutherans and German Reformed.

At the time this church was dedicated, and in regard to Union

churches, the editor of the *Lutheran Observer* made the following judicious remarks, which we cannot refrain from introducing here. "We regret," says the editor, "to find that they (the congregations at Loysville) have built a Union church, because it is so very difficult, when pastors and people of different denominations are thus circumstanced, to 'keep the unity of the spirit in the bond of peace.' This evil has long been felt, and hence the Synods of both churches have passed resolutions, disapproving of and dissuading from the erection of houses of worship of this kind. If even harmony should prevail while the two use the same building in common, the period will ultimately arrive, when the wants of the two will demand separate houses of worship; then the trouble, and perhaps even litigation, will arise in dividing the property. We have heard of so many melancholy instances of this kind, that we are surprised that both German Reformed and Lutherans have not profited sufficiently to guard against all such causes of inconvenience and contention. One object aimed at in erecting Union churches, is to save expenses; but it is a saving which tends to strife and spiritual poverty, and ought not to be encouraged." Would that all heeded these words of admonition! This was the last Union church, or more correctly, disunion church, the Lutherans helped to erect in Perry County, and our fervent prayer is, that it may continue the last!

When Rev. Ruthrauff took charge of the Loysville pastorate, he induced each congregation to make regular entries in the church records. Discipline was also introduced, and in general, the affairs of the congregations were conducted in a way far better than had hitherto been customary. He was an able minister of the Gospel, and infused into his people that proper respect for their own church, which they very much lacked before, and some do yet. He catechized the young almost constantly, was faithful and useful. Though now dead, he started influences for good that will never die.

On the 3d of May, 1851, at Loysville, the following persons were admitted to full communion by the solemn rite of confirmation :

John B. Zimmerman,	Julian Bausum,
John Arnold,	Elvina M. Bernheisel,
Samuel Rinehart,	Caroline C. Bernheisel,
John Swab,	Catharine E. Kepner,
John G. Kiner,	Sarah A. Billman,
David Metz,	Eliza Minich,
Israel Messimer,	Diana Minich,
Jeremiah W. Kiner,	Catharine Hopple,
George Peck,	Matilda Shock,
John Hollenbach,	Margaret Shock,
Jacob Bausum,	Margaret Metz,
Elizabeth Zimmerman,	Susanna Metz.

On the 20th of September, 1851, John Kistler and Mrs. Louisa Loy (baptized) were admitted to full communion by confirmation, and Joseph Abrams and Mrs. Amanda Abrams were received by certificate from the Lutheran church of Rev. D. H. Focht in Franklin County.

On the 30th of May, 1852, Victor George Tressler and John Minich were admitted to full communion by the rite of confirmation.

In September, 1852, Col. John Tressler, as delegate, represented the Loysville charge in Synod, convened at Mechanicsburg, Cumberland County. He was elected by Synod as one of its lay delegates to the General Synod, to be held at Winchester, Va., in May, 1853. He attended this convention of the General Synod.

The above, as to the number of accessions to the congregation, is the result of Rev. Ruthrauff's labors here; but it is by no means the whole of the good those labors produced in the congregation. Eternity alone can fully disclose the happy effects his influence had on many souls. Having served the Loysville charge about two years, he resigned in November, 1852, and accepted a call from Centre County.\* The charge was then vacant about four months.

\* For a satisfactory sketch of the life and labors of Rev. F. Ruthrauff, see "*The Evangelical Review*," vol. xiii, pp. 570-581.

*Rev. Reuben Weiser*

of Chambersburg, Pa., then accepted a call from the charge and commenced his pastoral labors on the 1st of April, 1853. At this time about one-half of the preaching was required in the German language, and one-half in the English. Rev. Weiser preached both with success.

In September, 1853, Col. John Tressler, as delegate, attended Synod at Lewistown, Pa.

On the 16th of May, 1854, Rev. Weiser admitted the following persons to full communion by confirmation :

James R. Lackey,	Miss Margaret Stuber,	
Henry T. Swarner,	" Mary M. Swab,	
Mrs. Sarah Bausum,	John R. Delaney,	} received by certificate.
Miss Sarah M. Weiser,	Benj. Wormley,	
" Elizabeth Ewing,		

In September, 1854, Mr. Solomon Bower of Blain, as delegate, represented the charge in Synod, held at Shrewsbury, York County, Pa.

The *Synod of Central Pennsylvania* was organized in February, 1855, at Aaronsburg, Centre County. As Perry County was embraced within the bounds of this Synod, of course the congregations in the county became connected with this Synod. Mr. John B. Zimmerman, as delegate, attended the convention called for the organization of the Synod of Central Pennsylvania.

Early in the spring of 1855, George Rempfer, Miss Catharine V. Weiser, and it may be some others, were admitted to communion by confirmation. The names of this class of catechumens were not recorded in the Church-book.

In May, 1855, the *first* annual convention of Synod of Central Pennsylvania was held at Mifflintown, Juniata County. As delegate of the Loysville charge, Mr. Solomon Bower attended this convention of Synod.

Having served the charge about two years and a half, Rev. Weiser preached his farewell sermon at Loysville, on the 16th of

September, 1855, from Acts 20 : 22. He accepted the Presidency of *Central College of Iowa*. The charge was now vacant about six months. During this time St. Paul's Lutheran Church in Madison Township, consecrated in December, 1855, was added to the charge. On the 25th of May, 1856, the

*Rev. Philip Willard*

of Danville, Montour County, Pa., having accepted a call from the charge, entered on the discharge of his pastoral labors here. He had five congregations to serve, and the charge was now large and required hard labor. Rev. Willard applied himself to his task with energy, being "instant in season and out of season," and the Lord owned and crowned his labors with abundant success. Immediately he commenced instructing a class of catechumens at Loysville in the doctrines of our holy Christianity, and on the 21st of September, 1856, the following persons were admitted to full communion by the rite of confirmation :

John M. Rice,	Miss Cath. A. Heim,
Andrew T. Kistler,	" Sarah Shatto,
William H. Rice,	" Mary Sosseman,
William Minich,	" Nancy Sosseman,
Emanuel Freeman,	" Catharine Wolf,
Absalom Swarner,	" Elizabeth Wolf,
Jacob Wolf,	" Rebecca Stuber,
George W. Kepner,	" Mary J. Stidel,
David L. Rice,	" Mary E. Kepner,
Miss Rebecca Kistler,	" Catharine Weaver,
" Catharine Rice,	" Matilda J. Loy (baptized).
" Elvina Heim,	

Rev. Willard labored with untiring zeal, and the Lord gave him favor with the people. The word had free course, run, and was glorified. All the congregations of the charge were revived and sinners were converted to God. In the *Lutheran Observer*, Nov. 21st, 1856, we read, "*Revival*: We learn that a work of

grace is in progress in the church at Andesville (Loysville), Pa., under the care of Brother Willard. Many have already been added to the church, and many others are preparing to join." Again, in the same paper, *March 27th*, 1857, it is said: "Rev. P. Willard, of Andesville (Loysville), has been in a constant revival since early last fall. Hundreds have been hopefully converted. By the expiration of his first year in his present charge, he will have added upwards of two hundred souls to his membership by confirmation, independently of an equal number of dead and delinquent members who have been revived."

Rev. Willard, "as his manner was," visited from house to house, "reasoning with them out of the Scriptures," and catechizing and preaching almost incessantly, and everywhere sinners were awakened and the hearts of Christians made glad. On the 5th of April, 1857, the following persons were at Loysville admitted to full communion by confirmation:

David L. Tressler,  
 Josiah E. Tressler,  
 John Wolf,  
 Andrew Comp,  
 Jacob Rempfer,  
 David Bower,  
 William Hassinger,  
 Josiah Bower,  
 George Comp,  
 William Hollenbach,  
 Samuel Hollenbach,  
 Jacob Kleckner,  
 Miss Catharine Comp,  
 " Mary E. Tressler,  
 " Mary J. Dromgold,

Miss Eliz. E. Hollenbach,  
 " Sarah Schwab,  
 " Susan Baughman,  
 " Isabella Billman,  
 " Mary E. Shope,  
 " Sarah A. Comp,  
 " Phebe H. Kepner,  
 " Elizabeth Shoemaker,  
 " Magdalene E. Sosseman,  
 " Sarah E. Kleckner,  
 " Susan Kleckner,  
 " Matilda Shope,  
 " Jemima C. Dromgold,  
 " Elizabeth Schoch.

In May, 1857, Mr. Solomon Bower of Blain, as delegate, attended Synod at Perryville, Juniata County. During this summer Rev. Willard faithfully instructed a class of catechumens

in the Catechism, and on the 26th of December, 1857, the following were received at Loysville to full communion by confirmation:

Jacob Arnold,	Mary E. Kepner,	
W. Cornelius Hutchinson,	Mary A. Yohn,	
Catharine Hull,	Mary E. Heim,	
Mary A. Hull,	Mary J. Wormley,	
Sarah Wolf,	Sarah E. Kepner,	
Catharine A. Loy,	Levi Adams,	} received by certificate.
Susan M. V. Willard,	Mary E. Adams,	

During the fall of 1857 and the beginning of '58, Rev. Willard and the people of his charge made a noble effort to secure the location of the Lutheran Missionary Institute at Loysville, and for this purpose from eight to ten thousand dollars were subscribed by them; but for various reasons, not necessary to state here, the Institute was located at Selinsgrove, Snyder County, Pa.

Mr. John Kistler, as delegate, in May, 1858, attended Synod at Bloomfield, Perry County.

On the 14th of November, 1858, the following persons were confirmed at Loysville:

George Baltozer, Absalom Weaver, Catharine Rempfer.

Having served the charge faithfully for two years and a half, Rev. Willard resigned in November, 1858, and accepted a call from the Mifflintown pastorate. The whole number of members admitted to full communion at Loysville, whilst he was pastor, was *sixty-nine*; he also baptized at this place *thirty-seven* infants. The congregation was, perhaps, never before in a more prosperous condition than during his ministry. Here, as in all the congregations of the charge, he kept up almost continual instruction to the young in the Catechism. At Loysville he preached once every two weeks, alternately in the German and English languages. The following is a synopsis of his labors in the *whole* charge, during the two years and a half he was pastor of it. He says, "I preached 600 times; received by confirmation, baptism, and certificate, 313 into full communion in the church; baptized 40 adults



and 170 infants; preached 50 funeral sermons; solemnized 31 weddings; lectured on the Catechism 600 times, and also frequently at prayer meetings."

As the membership had greatly increased, and the charge was so large and laborious, and as Rev. Willard's health and strength began to fail, he desired the charge to be divided, or an assistant to be employed. As no assistant was employed, Rev. Willard deemed it his duty to resign, and the charge was divided. The Blain and St. Paul's congregations, considering themselves able to support a pastor, united in forming the *Blain charge*. By this secession the Loysville charge was somewhat weakened, and therefore application was made to the Bloomfield charge for Emanuel congregation near Ickesburg. The Bloomfield charge, not wishing to express any opinion on the subject, allowed said congregation, on certain conditions, to unite with the Loysville charge if it chose to do so. The congregation did so unite on the 1st of June, 1859.

We may here remark, that many of those persons who were added to the churches of the Loysville charge by Rev. Messrs. Ruthrauff, Weiser, and Willard, would have been lost to the Lutheran Church, had it not been for the timely introduction of the use of the English language in divine worship. A deeper tone of piety, also, began to prevail; prayer meetings were established in all the congregations; church government was recognized and discipline was enforced; catechization, instead of being a formality, was made an instrument of great good to many souls; and the Gospel was preached with power and unction from on high, the necessity of repentance, faith, and a change of heart wrought by the Holy Ghost, were clearly set forth and earnestly enforced, all of which, with God's blessing, resulted in extensive awakenings and revivals of religion. The congregations most evidently passed over into a new life, and now occupy a position far higher and very much better than they did before; they display more energy, exhibit more piety, and manifest more respect for themselves as Lutherans. They have learned to appreciate their own Church, her soundness of doctrine, her excellency of



government, her invaluable system of catechization, and her scriptural simplicity and correctness in practice. Some there may be, who see in every one else, something that pleases them better than their own; but this is surely not the case with the intelligent, the pious, the leading men of the congregations.

After the resignation of Rev. Willard, the charge was vacant about six months, and consisted now of the following congregations, viz., Loysville, Mount Zion (formerly St. Peter's), Ludolph's (Germany, near Elliottsburg), and Emanuel Church near Ickesburg.

*Rev. G. M. Settlemyer,*

of Wittenberg College, Ohio, having accepted a call from the charge, entered on his pastoral labors in April, 1859. He preached regularly once every two weeks to each congregation. Having for a length of time instructed a class of catechumens at Loysville, on the 10th of March, 1860, he confirmed the following persons:

Joseph Stuber,	John Loy,
Jacob Culler,	Miss Mary E. Loy,
Samuel Comp,	" Caroline Minich,
Josiah Comp,	" Hannah Stuber,
William W. Witmer,	" Sarah E. Low,
Alexander Chesnut,	" Sarah Copenhaver.

At the same time, or shortly before, the following were received by certificate, viz., George Snyder, Henry Kiner, and Miss Sarah A. Murphy.

In May, 1859, as delegate of the charge, Jacob Crist, Esq., attended Synod at Mifflinburg, Union County, Pa., and in May, 1860, Mr. Benj. Rice at Petersburg, Perry County.

After having instructed another class for more than six months in the Catechism, on the 2d of March, 1861, the following persons were admitted to full communion by confirmation:

Benjamin Weaver,	Henry Sosseman,
Henry Weaver,	Miss Sophia Rempfer.

At the same time, Michael Null and Mrs. Rebecca Weibly were received by certificate.

Having served the charge two years, Rev. Settlemyer resigned it in April, 1861, and immediately after this, the Emanuel Church, near Ickesburg, seceded from the Loysville charge, and united with the Blain charge. The Loysville charge consists, therefore, at this time of only three congregations, viz., Loysville, Mount Zion, and Ludolph's. Having been vacant about four months, the

*Rev. Peter Sahn,*

of Somerset County, accepted a call, and commenced his pastoral labors in the charge on about the 1st of September, 1861, and has since labored in it with great acceptance and success. On the 15th of September, he preached his introductory sermon here, in the German language, in the forenoon, from 2 Cor. 5 : 20, and in the afternoon of the same day in the English language from Heb. 13 : 17.

In October, 1861, Mrs. Kepner and Miss Priscilla Kepner were received by certificate as members of this congregation.

Having been for several months carefully instructed in the fundamental doctrines of our holy religion, and being found possessed of the requisite qualifications, on the 15th of March, 1862, the following twenty-five persons were admitted to membership by the solemn rite of confirmation :

John H. Arnold,  
Henry Rice,  
Martin Luther Tressler,  
Henry Sahn,  
George W. Heim,  
Martin Bernheisel,  
Luther Bernheisel,  
Jacob Schwab,  
Daniel Zug,  
William Rhodes,

Mary Shoemaker,  
Sophia Bear,  
Rebecca Wagner,  
Matilda Ann Minich,  
Matilda E. Tressler,  
Mary Ann Sunday,  
Josephine M. Kepner,  
Mary A. Rice,  
Isabella Rice,  
Leah Schaeffer,

David Kleckner,  
Emanuel Wagner,  
Leah Ellen Rhodes,

Louisa Kiner,  
Rebecca Grow.

“Salvation, O the joyful sound !  
’Tis music to our ears ;  
A sov’reign balm for ev’ry wound,  
A cordial for our fears.

“Buried in sorrow and in sin,  
At hell’s dark door we lay ;  
But we arise by grace divine,  
To see a heav’nly day.

“Salvation ! let the echo fly  
The spacious earth around ;  
While all the armies of the sky  
Conspire to raise the sound.”

In May, 1862, Mr. S. Dunkelberger represented the charge in Synod at Selinsgrove, Snyder County, Pa.

## SECTION II.

ST. PETER’S, NOW MOUNT ZION LUTHERAN CHURCH, IN SPRING TOWNSHIP.

This church is located about five miles east of Loysville, in Spring Township, and the old Union church was commonly known as *St. Peter’s*, but the new Lutheran church, about a mile north of St. Peter’s, received the distinctive name *Mount Zion*.

The early history of St. Peter’s Church is involved in much obscurity, as there are no authentic documents at hand from which information might be gathered. As early as 1790, and probably a few years before that, the congregation at Loysville was already organized, and it is very likely that the other congregations in the Valley were at that time only preaching stations, whilst on occasions of communion all the members went to Loysville. We are led to this conclusion by the fact, that among the names of catechumens and communicants of Loysville, in 1798 and 1804, we discover those of persons from the vicinity of St. Peter’s and of Blain. No doubt Rev. K hl preached here occa-

sionally in school-houses, private dwellings, and barns. After him, Rev. Messrs. Herbst and Sanno preached frequently in this neighborhood, as it lay on their direct way between Carlisle and Loysville. In the year 1809,

*Rev. John Frederick Osterloh*

took charge of the Lutheran congregations in Sherman's Valley, and there is no doubt but that when he came into the Valley the St. Peter's congregation was first regularly organized, though we have nothing to show the particular time.

#### THE OLD UNION ST. PETER'S CHURCH.

The following Constitution shows that at the time it was drawn up, the Lutheran and German Reformed congregations were regularly organized, and that they had hitherto worshipped in a school-house, located on the site afterwards occupied by St. Peter's Union Church.

#### CHURCH-CONSTITUTION.

*Constitution* of St. Peter's Church, drawn up December 23d, A.D., 1815, between the Evangelical Lutheran and German Reformed congregations, [then] in Tyrone Township, Cumberland County [now in Spring Township, Perry County], Pa.

*Whereas*, in our vicinity the Germans are increasing in number, both by emigration from other sections of our country and by the natural growth of our families, and *Whereas*, from these causes our congregations and membership are growing in number, and we have reason to believe that our increase in future will still be greater, and *Whereas*, the school-house, in which we have hitherto been worshipping, has already become too small,—*Therefore*, we, the undersigned, after mature deliberation, have concluded to build a new church edifice, for the public worship of Almighty God, on the following conditions :

1. The church edifice shall be erected on land given as a dona-

tion to the joint congregations, viz., the Lutheran and Reformed, by John Gamber, on which land the school-house now stands.

2. It shall be a Union church for the use of the German Reformed and Evangelical Lutheran congregations, and in it these congregations shall have equal rights and privileges.

3. No other religious denomination shall be permitted to worship in this church edifice; nor shall a minister, who is not in regular connection with the Synod or Classis of one of the above-named congregations, be allowed to preach in this church without the consent of the united Councils of said congregations.

4. The communion and baptismal service, the altar-cloth and church-key, shall be the joint property of these two congregations at all times and on all occasions, both on Sundays and week-days.

5. This church shall be the undisturbed property of our children and children's children; should circumstances, however, make it necessary for the congregations to separate, then one congregation may become the sole owner of the church by paying to the other, upon amicable agreement, a just equivalent for the right which the latter transfers.

As testimony that these articles have been adopted and sanctioned as our future bond of union and government, we hereunto subscribe our names as the united council and building committee of the above-named congregations:

<i>Lutherans.</i>		<i>German Reformed.</i>	
Henry Swarner,	} <i>Elders.</i>	Chris. Heckendorn,	} <i>Elders.</i>
John Miller,		Conrad Carl,	
Jona. Dunkelberger,	} <i>Deacons.</i>	Henry Kell,	} <i>Deacons.</i>
— — — — —,		John Snyder,	
John Miller,	} <i>Building Committee.</i>		
Henry Kell,			

The corner-stone of this church was laid on the 15th of April, 1816. The ministers who were present, and took part in the exercises of the occasion, were Rev. Messrs. Jonathan and Albert

Helffenstein of the Reformed Church, and Rev. Messrs. Osterloh and Heim of the Lutheran Church. In the spring of 1817, the church was dedicated to the service of God, and was called *St. Peter's Church*. The ministers present at the dedication were Rev. Heim, pastor, and Rev. Benjamin Keller, *Lutherans*, and Rev. Jonathan and Albert Helffenstein, *German Reformed*.

It was a log church edifice, about thirty-five by forty feet in size. Inside there was a gallery on three sides; the pulpit was cup-shaped and mounted on a high post; the seats were high and unpainted. In many respects the internal arrangement was a bad one. The edifice stood till 1857, when it was torn down and a brick church edifice was erected in its stead.

Rev. Osterloh ceased to preach here in the spring of 1816, and according to a resolution of Synod, passed in June of the same year,

*Rev. John W. Heim*

took charge of the congregation, and served it as pastor about thirty-three years and a half, *i. e.*, till he was called from earth to heaven in December, 1849. The congregation was then vacant about ten months. Who and how many were here admitted to full communion, whilst Rev. Heim was pastor, we have no means of knowing, as no church-record has yet been found, and probably none was kept.

*Rev. Frederick Ruthrauff*

commenced his pastoral labors here, in connection with the Loysville charge, in October, 1850. He at once introduced the use of the English language in divine worship, a measure much needed, and for want of which the congregation had been suffering for some time. He labored here with great acceptance and success. A church-book was now bought, and records were hereafter made. Soon after he became pastor of the congregation he commenced instructing a class of catechumens in the Catechism, and on the 24th of May, 1851, the following persons were admitted to full communion by the rite of confirmation :

Abraham Bower,	Margaret Dunkelberger,
Henry Kiner,	Priscilla Nunemacher,
John Minich,	Lydia Nunemacher,
Elizabeth Low,	Jane Schaeffer,
Mary Ann Dunkelberger,	Catharine Weingartner.

Having preached a year, Rev. Ruthrauff commenced to instruct another class of catechumens, and, on the 5th of June, 1852, the following persons were confirmed :

Christian Bohr,	Barbara Weingartner,
Martin Burkhardt,	Mary Jane Comp,
Joseph Weingartner,	Elizabeth Comp,
Hannah J. Robison (baptized),	Sarah Nunemacher,
Priscilla Dunkelberger,	Mary Magd. Rhodes.

Rev. Ruthrauff served the congregation about two years, and resigned in November, 1852. The congregation was then vacant about five months. Having accepted a call from the Loysville charge, the

*Rev. Reuben Weiser,*

of Chambersburg, Pa., entered on the discharge of his pastoral duties here on the 1st of April, 1853. During the winter of '54, he catechized a small class, and on the 30th of April, 1854, the following persons were admitted to communion by confirmation :

John Burkhardt, Elizabeth Burkhardt, Matilda Fleckenberger.

Having served the congregation as pastor for about two years and a half, Rev. Weiser resigned in September, 1855, and accepted the Presidency of Central College of Iowa. The congregation was then vacant about six months. A call was extended by the Loysville charge to the

*Rev. Philip Willard,*

which he accepted, and commenced his labors as pastor on the 25th of May, 1856. He labored among the people of St Peter's

Church with great diligence and consequent success. At the close of the year '56 and the beginning of '57, in connection with catechizing, it pleased the Lord to pour out his Spirit on the congregation, and whilst many were revived and refreshed as with the dew of heaven, a number were hopefully converted to God, and after being more fully instructed, on the 7th of February, 1857, the following persons were admitted to full communion by confirmation :

John Dunkelberger,	Mrs. Mary Gibson,
David Dunkelberger,	Catharine Dunkelberger,
Elias Dunkelberger,	Mary A. Dunkelberger,
Jacob Nunemacher,	Mary McBride,
Daniel Nunemacher,	Sarah E. Bower,
John McBride,	Anna Bella Schaeffer,
John B. Swarner,	Sarah J. Shoemaker,
Wm. H. Shoemaker,	Margaret Comp,
William Duncan,	Mary Angeline Ziegler,
Samuel Duncan,	Sarah Ellen Rhodes,
Henry B. Swarner,	Mary Jane Stambach,
Robert C. Gibson (baptized),	Elizabeth Bear.

Under the efficient labors of Rev. Willard, the congregation was greatly encouraged and built up, prayer-meetings were established, the Sunday-school increased, and a new life and energy were manifested by the membership. The Lutheran congregation became fully conscious that they were a *Lutheran* congregation, and of this they gave full proof in the course they pursued in the erection of a new house of worship.

#### MOUNT ZION EVANGELICAL LUTHERAN CHURCH.

The Lutheran congregation had for some time felt the want of a new and more convenient church. The old Union (St. Peter's) Church had not only become too small, but was also badly arranged and very uncomfortable in cold weather. The first move towards building a new church was made in 1855. It was then



contemplated to erect another so-called *Union* church. Subscriptions for this purpose were secured to the amount of sixteen hundred dollars, and a contract was made to have the brick furnished for this intended new Union (*alias*, disunion) church; but, on account of sickness on the part of the contractor, the brick were not made according to the contract, and thus the putting up of the building was providentially deferred. After the enjoyment of an extensive revival of religion, and the accession of a number of new members on the part of the Lutheran congregation, the want of a new and more suitable house of worship was not only felt more deeply than ever before, but the necessity and advantage of each denomination having its own house of worship, and of managing its own affairs, were also more clearly seen. Hence the subject of building a new Lutheran church was discussed, and after consultation it was mutually agreed by some of the leading men of both denominations to divide the brick, for which they had contracted, equally between the two denominations.

A meeting was then called at the house of Mr. Jeremiah Dunkelberger, on the 7th of January, 1857, when and where "it was unanimously resolved to erect a new church edifice for the use of the Evangelical Lutheran congregation." A parcel of ground, offered by Mr. Jeremiah Dunkelberger, was selected as the site of the new church and burial-ground. Messrs. *George Schaeffer*, *Jeremiah Dunkelberger*, and *Joseph Dunkelberger* were appointed the building committee. Subscriptions were now taken for an entirely Lutheran church. As to the old church property, the Lutheran congregation retained its right to all the property held jointly by the two denominations, *except* the old Union church edifice and a small lot of ground directly fronting said Union church, which, for the sake of convenience, they sold to the German Reformed congregation for one hundred dollars. As to the old Union graveyard, "it was resolved that the Lutherans reserve their right to all the remaining Union property and burial-ground for free burial, as heretofore, to any member of the Lutheran church who may prefer to bury in said ground to the end of time." At the same meeting it was "resolved to build of brick,

forty feet wide by fifty-five feet long, with an end gallery; and that as the German Reformed retain the name of St. Peter's, the new edifice be called *Mount Zion Evangelical Lutheran Church*." Messrs. Benjamin Reiber, Daniel Dunkelberger, and Daniel Schaeffer were appointed a committee to draft a constitution for the future government of the congregation. Though Rev. Willard was not named as a member of the committee, we have personal knowledge that he wrote this Constitution, which is in the main very good, and is at every point a fair exhibition of Rev. Willard's views on church government and discipline. Let credit be given to whom credit is due! The draft of the Constitution was afterwards presented, duly considered and revised, and then unanimously adopted as the rule of government for the congregation, and reads as follows:

#### CONSTITUTION OF MOUNT ZION EVANGELICAL LUTHERAN CHURCH.

As God is a God of order, and as it is indispensably necessary to have laws and regulations for the purpose of promoting order and harmony in society, enforce Christian discipline, extend the Redeemer's kingdom, and honor and glorify God; Therefore, we, the subscribers, hitherto members of the Evangelical Lutheran congregation at St. Peter's Church, Spring Township, Perry County, Pa., having made a profession of our faith according to the doctrines, government, and discipline of "the Evangelical Lutheran Synod of Central Pennsylvania," and of "the General Synod of the Evangelical Lutheran Church in the United States" of America, do, this 7th day of February, A.D. 1857, adopt for our future government the following Constitution:

#### ARTICLE I.

##### NAME AND OBJECT OF THIS CHURCH.

SECTION 1. This association shall be known by the name of *Mount Zion Evangelical Lutheran Church*, in Spring Township, Perry County, Pa.

SEC. 2. The object of this association shall be to have the Word of God preached and the Sacraments administered in their purity, to promote vital piety, peace and concord among the members, and to extend the Redeemer's kingdom in general.

## ARTICLE II.

### OF THE CHURCH PROPERTY.

SEC. 1. The church edifice, graveyard, and all property belonging to the congregation, shall be under the exclusive control of Mount Zion Evangelical Lutheran Church.

SEC. 2. The burial-ground shall be free for interment to all individuals and families, who annually contribute to the support of the pastor and the defrayment of the necessary expenses of the congregation. And the old graveyard and the property purchased and held by the two congregations conjointly, excepting what has been sold for the accommodation of the brethren of the Reformed Church, shall still, to the end of time, be free to any member or members of both congregations wishing to bury there.

SEC. 3. Those who refuse to contribute to the objects specified in the preceding section, unless they are in indigent circumstances, shall pay \$— for a grown person, and for the privilege of burying here.

SEC. 4. Ministers in good standing of other sister orthodox denominations may have permission to preach an occasional sermon in this church edifice when unoccupied by the Lutheran congregation, and by the concurrence of two-thirds of the existing Council.

## ARTICLE III.

### OF THE PASTOR.

SEC. 1. No minister shall be permitted to officiate to this congregation in the capacity of a pastor, who is not a member in good standing of some Evangelical Lutheran Synod, and is unwilling

to teach the doctrines and conform strictly to the rules of government and discipline prescribed by the General Synod of the Lutheran Church in the United States.

SEC. 2. No minister, who is not considered orthodox by his own denomination, shall be permitted to officiate or minister in this church on any occasion.

SEC. 3. The pastor shall not administer the sacrament of the Lord's Supper to any member or members of the congregation, who are known wilfully to live in open violation of the duties required of them in the Scriptures.

SEC. 4. As the Holy Scriptures enjoin upon those who are called to preach the Gospel that they shall live of the Gospel, therefore no minister shall officiate as pastor of this congregation, who at the same time follows any other secular employment for the alone sake of filthy lucre.

SEC. 5. Should the pastor, officiating to this congregation, in any way disgrace his office by an unholy life, he shall be subject to the discipline of the Church as laid down in the Formula of the General Synod, Chap. 3, Sec. 5.

#### ARTICLE IV.

##### OF THE OFFICERS OF THE CHURCH.

SEC. 1. The officers of this congregation shall consist of two Trustees, two Elders, and two Deacons, one-half of whom shall be elected annually in turn on the —, each of whom shall, after the first year, serve two years; and should a vacancy occur by death, removal, or any other cause, it shall as soon as convenient be filled by an especial election.

SEC. 2. The duties of these officers shall be to manage the affairs of the church or congregation. They shall exert themselves that the kingdom of Christ, and peace and harmony, be promoted in the congregation, and they shall attend to the various duties enjoined upon the officers in the above-named Formula, Chap. 3, Sec. 6.

SEC. 3. These officers, in connection with the Pastor, shall constitute the *Church Council*, of which the Pastor shall be *ex officio* chairman. See Formula, Chap. 4, Sec. 3. The duties of the Church Council are prescribed in the Formula, Chap. 4.

SEC. 4. No one shall be elected a member of the Church Council who is not a regular communing member, exemplary in his conduct as a Christian, and does not attend regularly to the ordinances of God's house.

SEC. 5. Should any member of the Council, whether he be a Trustee, Elder, or Deacon, act unworthy of his office or neglect his duty in any respect, the remaining members of the Council, or of the church, shall admonish him, and if admonition fail, they shall then proceed against him according to the rules laid down in the Formula of the Church, Chap. 4, Sec. 7.

SEC. 6. It shall be the duty of the Council to elect a Secretary and Treasurer, either from their own number or from the members of the church, who shall attend to the duties usually devolving on such officers and make a report to the congregation when called for by the Council.

SEC. 7. The Council shall meet at least once every three months, or oftener if necessary, to consult on the spiritual interests of the congregation.

SEC. 8. The Council shall examine the names of the communicants given in on sacramental occasions, and if they discover the name of any member who would be an unworthy communicant, it shall be their duty to inform such a member privately, and to admonish him or her not to come to the table of the Lord until he or she has given satisfactory evidence of true repentance.

SEC. 9. The Trustees shall always be the building committee when building is going on, and it shall be their duty to take charge of the church property and burial-ground, to keep them in repair, to solicit and collect money for the purposes here indicated, and to attend to such other duties as naturally devolve upon their office.

## ARTICLE V.

## OF THE CHURCH MEMBERS.

SEC. 1. No one shall be received as a regular member of this congregation unless by certificate, or as specified in Chap. 4, Sec. 5, of the Formula.

SEC. 2. It shall be obligatory on every member to attend faithfully to the duties which the Bible enjoins, viz., to lead a holy and blameless life, attend church and the prayer-meeting regularly, to be often at the holy communion, and, in short, to perform all the duties upon condition of which Christ offers life and salvation; and should any member fail in the discharge of these duties, or disgrace his profession by an unholy walk and conversation, he shall first be privately admonished as the Word of God directs, Matt. 18 : 15-17, 1 Cor. 5 : 1-3; and if this prove ineffectual, he shall then be cited to appear before the Church Council for trial, and be dealt with according to Chap. 4, Sec. 8, of the Formula.

SEC. 3. Should any member refuse to appear before the Council when properly cited, he shall, after other expedients fail, be publicly expelled, his name with the charges shall be read from the pulpit, and the whole congregation shall be summoned to kneel and pray that God may reclaim him from the error of his ways.

SEC. 4. It shall be the duty of every communicant to attend the preparatory exercises on the day preceding the communion, and to give in his or her name; should, however, unavoidable circumstances prevent such attendance, then he or she shall give the reasons for absence on the day following before the hour of communion. A list of the names of communicants shall be recorded in the archives of the church.

SEC. 5. Should differences arise between members of the church, they shall use every means to settle them, and make peace among themselves as soon as possible; but if this cannot be done, the matter shall then be brought before the Council for adjustment at the proper time, and not be deferred to a communion sea-

son; and when the matter is adjusted by the Council, each member shall be under the most solemn obligation to submit to their decision, unless the aggrieved party can show scriptural and satisfactory proof that their decision was wrong, or he intends to appeal from their decision to the Synod or Conference, in which latter case he shall give the notice specified and proceed in all things according to the Formula, Chap. 4, Sec. 12.

SEC. 6. It shall be the duty of every member to contribute according to his or her ability to the support of the Gospel; should any one be unable to contribute anything, the name of such an individual shall then be recorded, and he or she shall be entitled to all the privileges of a regular church member, provided his or her walk and conversation in all other respects comport with the Christian character.

#### ARTICLE VI.

##### OF ELECTIONS.

SEC. 1. All regular elections for officers shall be held by ballot, and shall take place on the first Saturday of April, and the nominations shall be made according to Chap. 6 of the Formula.

SEC. 2. Special elections may be held at the option of those who hold them, either by ballot, or by rising, or by taking the yeas and nays, as shall be most convenient.

SEC. 3. The election for a Pastor shall be held according to Chap. 6, Sec. 5, of the Formula.

SEC. 4. In all elections the male-communicants who are in regular standing, and those females who are heads of families, shall have a vote, and they shall have the indiscriminate right of expressing an opinion and of voting on all subjects brought before them for decision.

#### ARTICLE VII.

##### OF MISCELLANEOUS MATTERS.

SEC. 1. A regular record shall be made by the Secretary of all the members received by baptism, infant and adult, by confirma-



tion or certificate, together with a list of the communicants, deaths, removals, and marriages, an abstract of which shall be annually sent to Synod for inspection.

SEC. 2. A regular record of the proceedings of the Council and congregation, together with the amount of collections and expenses, shall be kept by the Secretary, and shall be open for the inspection of every member.

SEC. 3. On communion occasions, members of sister denominations shall be invited to and made cordially welcome at the table of the Lord; but those not in good standing shall have no privileges in this church which are denied them in their own church; in other words, this congregation shall not interfere with or render void the discipline of sister denominations by granting their members privileges which are denied them by the denomination to which they belong.

SEC. 4. This congregation shall have a Sabbath-school, of which the Council shall always be a committee to act in concert with the Superintendent and other officers in promoting its interests and extending its usefulness.

SEC. 5. The prayer-meeting shall be kept up regularly, and be conducted according to Chap. 7 of the Formula.

SEC. 6. This Constitution shall be binding on us and our successors; it may, however, be altered or amended at any meeting regularly called, by a concurrence of two-thirds of the members present, provided such alteration or amendment be proposed to the members for consideration one month before its adoption.

Signed by the Pastor and officers in behalf of the congregation on the 7th day of February, A.D. 1857.

Rev. Philip Willard, *Pastor*.

Jere. Dunkelberger,	} <i>Trustees.</i>	Saml. Dunkelberger,	} <i>Elders.</i>
Abraham Bower,		Benjamin Reiber,	

Daniel Schaeffer,	} <i>Deacons.</i>
William Duncan,	

Mr. Stephen Losh contracted for the erecting of the new church, and the work was prosecuted without delay.



The corner-stone was laid on Saturday, the 19th of September, 1857. The ministers present on this occasion were Rev. P. Willard, the Pastor, Rev. P. M. Rightmyer, Rev. D. H. Focht, Rev. I. J. Stine, and of the German Reformed Church, Rev. C. H. Leinbach. On Friday evening previous, Rev. Stine preached in the school-house near St. Peter's Church. As it rained hard on Saturday (the 19th), the exercises connected with the laying of the corner-stone were held in a barn near the site of the new church. At 10 o'clock, A.M., Rev. Focht preached a discourse in the German language from Isa. 28 : 16, and Rev. Rightmyer followed immediately with a sermon in the English language from —. Rev. Willard attended then to the usual exercises on such occasions, and deposited in the corner-stone the following documents: the Holy Bible, the Lutheran Hymn-book and Liturgy, a copy of the proceedings of the General Synod and of the Synod of Central Pennsylvania, one number of the *Evangelical Review*, one of the *Lutheran Observer*, one of *Der Jugend Freund*, one of *Der Luth. Kirchenbote*, one of the *Missionary*, Luther's Smaller Catechism, a Catalogue of Pennsylvania College, a sketch of the history of the congregation and a copy of its Constitution, a list of the ministers present, a list of the names of subscribers and the amount each subscribed, a copy of each of the county papers, the names of the church officers, and of the contractors and architects, and some coins and *relics*!

Rev. Willard had for some time instructed a class of catechumens, and on Saturday the 29th of May, 1858, the day preceding the consecration of the new church, the following persons were admitted to full communion by the rite of confirmation :

Jacob Shaeffer,	Benjamin Ziegler,	Sarah R. Reiber,
Emanuel Heim,	Margaret E. Moore,	Elizabeth Sweger.
George W. Heim,		

The new church was consecrated to the service of God on Sunday, the 30th of May, 1858. The Rev. Joshua Evans, of Newville, who assisted Rev. Willard on this occasion, gives the

following account of the exercises connected with the consecration, in the *Lutheran Observer*, July 23, 1858 :

“MESSRS. EDITORS: Your excellent paper being the chief medium of religious intelligence in our Church, I offer for its columns a brief notice of the consecration, on the 30th of May last, of a new Lutheran church in the Loysville pastorate, situate about five miles east of Loysville, Perry County, Pa. Religious exercises were commenced in a school-house near the church, on Thursday evening, May 27th, and conducted by the pastor, Rev. P. Willard, without assistance, until Saturday the 29th, when the church was opened, and a sermon was preached by Rev. Willard in the German language. On Saturday afternoon and evening, on Sabbath morning and evening, and on Monday morning, the writer (Rev. J. Evans) preached in the English language. On Sabbath morning after sermon, the pastor performing the liturgical service, the church was solemnly consecrated to the service of the Triune God. During the exercises on Saturday and Sunday, the Loysville choir conducted the singing and added much to the enjoyment of the congregation by their sweet and soul-stirring music. The congregation worshipping in this church, formerly worshipped in a Union church—Lutheran and German Reformed; but unwilling to spend more money in Union churches, and feeling the importance of having a house of worship of their own, they determined to build a Lutheran church, and they have completed the work in a manner which speaks well of their wisdom and liberality. The edifice stands on an elevated site, *forty* feet by *fifty-five* in size, built of brick and surmounted with a steeple and bell, and presents, externally, a very attractive and imposing appearance for a country church. The interior is finished and furnished in a manner at once neat and convenient. It has an end gallery. A debt of several hundred dollars rested on it when it was otherwise ready for consecration; but after the sermon on Sabbath morning an effort was made to free it from pecuniary embarrassment, and subscriptions and contributions were so liberal that no debt worth naming remained. On Monday, the 31st, the sacrament of the Lord’s Supper was administered to an atten-

tive and devout congregation. The people of that vicinity are now summoned Sabbath after Sabbath to their attractive and pleasant place of worship, and their faithful pastor is greatly cheered by seeing the work of the Lord prospering in his hands. Rev. Willard has been eminently successful during his two years' labors in the Loysville charge, having added already between two and three hundred members to the church."

The entire cost of *Mount Zion Evangelical Lutheran Church*, was between *twenty-three* and *twenty-four hundred dollars*. Rev. Willard had *nine* catechumens attending his lectures on the Catechism during the summer of '58, and it is to be regretted that they were not confirmed before he resigned. Finding the labor of the large charge he served too great for his strength, he resigned in November, 1858.

This congregation is under lasting obligation to Rev. Willard for the service he rendered it. Not only was a goodly number added to the church and many were revived and converted, but he saved the congregation from plunging into the whirlpool of Union churchism, and secured it a house of its own. After a vacancy of about five months, the

*Rev. G. M. Settlemyer,*

having accepted a call from the Loysville charge, commenced his pastoral labors in April, 1859. Soon after he had taken charge, Rev. Settlemyer commenced instructing a number of persons in the Catechism, and on the 7th of April, 1860, the following were admitted to full communion by confirmation :

John Bower,  
Lewis Sweger,

Miss Esther Bower,  
" Mary Cath. Shaeffer.

At the same time John Billman was received by certificate. In the fall of '60, Absalom Hull and Mrs. Kripper, and afterwards two or three others, were received by certificate.

Having served the congregation two years, Rev. Settlemyer resigned in April, 1861. About one-third of the preaching is at

present needed in the German language. Soon the congregation will require German no more.

The congregation was vacant about four months. On the 1st of September, 1861, the

*Rev. Peter Sahm,*

as Pastor of the Loysville charge, entered on the discharge of his ministerial labors in the charge, and, on the 22d of this month, he preached his introductory sermon here in German from Heb. 13 : 17, and two weeks after in English from 2 Cor. 5 : 20.

In November, 1861, Miss Eliza Dewalt was received as a member of this congregation by certificate.

Rev. Sahm preaches here once every two weeks, alternately in the German and English languages.

“Oft in danger, oft in woe,  
Onward, Christians, onward go ;  
Bear the toil, maintain the strife,  
Strengthen'd with the bread of life.

“Let not sorrow dim your eye ;  
Soon shall ev'ry tear be dry ;  
Let not fear your course impede :  
Great your strength, if great your need.

“Onward, then, to glory move ;  
More than conqu'rors ye shall prove ;  
Though oppos'd by many a foe,  
Christian soldiers, onward go !”

### SECTION III.

LUDOLPH (*alias* GERMANY) CHURCH, IN SPRING TOWNSHIP.

A number of members in the vicinity of Elliottsburg, then Tyrone, now Spring Township, belonged to the church at Loysville, and some to St. Peter's. To either of these churches the distance was considerable. Hence, the members prevailed on the

*Rev. John W. Heim*

to preach for them occasionally at what was known as *Carl's School-house*, about one mile and a half east of Elliottsburg. Rev.

Heim preached at first on week-days at this place, from 1837 to 1840. This school-house stood on a tract of *seventeen* acres of land, which Henry Ludolph Spark, some fifty or sixty years ago, donated in his last will for school purposes. He was a German school-master, a member of the Lutheran Church, and sometimes preached and administered baptism in this community at the beginning of the present century. He had no family. From what we can learn he was a good man, and sought to do good. On these seventeen acres of land, Mr. Spark had a school-house erected, where for many years he taught the children in that neighborhood. He also died here, and lies buried in an old graveyard, now overgrown with underbrush and small trees, about fifty rods northeast of the church and present graveyard. After Mr. Spark's death, a Mr. Carl taught school here for some twenty years. Hence, it used to go by the name of "Carl's School-house." As the land had been donated for school purposes, after the church was erected on it, the school directors claimed it; but to obviate all difficulties said directors sold, on the 6th of March, 1852, one acre and one hundred and twenty-six perches strict measure, for one dollar, to Jacob Dumm and Abraham Kistler, then the trustees of the church.

Encouraged by the occasional visits of Rev. Heim, the members in all that region were collected and regularly organized into a congregation in 1840. But as their number was considerable, the school-house was too small to accommodate them. Thus, the necessity of erecting a church was seen by all. This church they built on the land donated by Henry Ludolph Spark, and they therefore called it *Ludolph Church*. Rev. Heim wrote the following Church Constitution in the German language:

#### CONSTITUTION.

*In the name of God the Father, of God the Son, and of God the Holy Ghost. Amen.* God is a God of order, and nothing can be acceptable to Him, or redound to His glory, unless it be done in the spirit of order, of love and peace. Therefore, We, the Church Council and Church Members, do solemnly obligate

ourselves, on this the 20th day of May, 1841, to observe most faithfully and conscientiously the following Constitution :

## CHAPTER I.

### OF THE CHURCH, LAND, GRAVEYARD, AND SCHOOL-HOUSE.

Our church, bearing the name *Ludolph Church*, to be built on the land which Henry Ludolph Spark donated in his last will for the use of a school-house and a school-teacher, consisting of seventeen acres, situate in Tyrone [now Spring] Township, Perry County, State of Pennsylvania, shall for all time to come be a Union church, and so it shall be used by both religious denominations, namely, the Evangelical Lutheran and Evangelical Reformed, until, by the mutual agreement of both denominations, the one denomination shall buy the right of the other. And it shall not be allowed at any time, that any other doctrine than our Evangelical Lutheran and Evangelical Reformed, according to the Bible and the Augsburg Confession, be set forth or preached in this church. Of these two religious denominations, the one shall not interfere in the divine worship of the other; but the one shall have divine service on one Sunday, and the other on the Sunday next following, *except* when there is a funeral on Sunday, and then that denomination which has the funeral shall have the use of the church. [The remaining part of this Constitution is word for word the same as that of the Loysville Church, see pp. 37-41, and need therefore not be repeated here.]

To the above Constitution, We, the Church Council and Church Members, herewith subscribe our names :

#### *Lutheran Church Council.*

David Stambaugh, }  
George Beistlein, } *Elders.*  
John Shearer, Jr., }  
Daniel Rùpsomen, } *Deacons.*  
John Shearer, Sen., *Trustee.*  
Michael Foose, *Treasurer.*  
Daniel Preisler, *Secretary.*

#### *German Reformed Church Council.*

Peter Shearer, }  
Frederick Dumm, } *Elders.*  
Simon Shull, }  
Jacob Dumm, } *Deacons.*  
William Sheively, *Trustee.*

The above Constitution has long since become obsolete, and each congregation manages its own affairs according to its own General Synod's Church Constitution.

The foundation work of the church was commenced on the 26th of April, 1841, and on Thursday, the 20th of May following, the corner-stone was laid. On this occasion divine services were held in "Carl's School-house," when and where Rev. Heim preached an appropriate sermon in the German language. If any other ministers were present at the laying of the corner-stone, we have failed to ascertain the fact. The Trustees were the building committee. On account of sundry difficulties, the church went up slowly, and was not ready for consecration till November, 1842. Rev. Messrs. Heim and Leinbach officiated on this occasion. Mr. George Wolf did the carpenter work of the church. The edifice is of rough stone walls, about *thirty-five* by *forty* feet in size. Inside it has but one floor, no end gallery, and the pews are not painted—all is plain and unadorned; but it is a Union church, or, more correctly, a disunion church. Sometimes it is called *Germany Church*, because at the time it was erected the German language was almost the exclusive language spoken in that vicinity, and then, as now, a large number of Germans from the *Vaterland* settled and still settle in that section of Spring Township. The use of the English language begins, however, to prevail.

In the spring of 1844, among others, the following persons were admitted to full communion by confirmation, after they had been faithfully instructed by Father Heim in the Catechism :

Daniel Shoemaker,  
Daniel Shull,  
Martin Stambaugh,  
Jered Nunemacher,  
William Nunemacher,  
John Bernheisel,  
William Foose,  
Michael Foose,

Miss Mary Shearer,  
" Rebecca Shearer,  
" Susan Shearer,  
" Mary Shoemaker,  
" Susan Rice,  
" Mary A. Nunemacher,  
" Susan Bernheisel,  
" Catharine Bernheisel,



John Beistlein,	Miss Eliza Bernheisel,
William Shearer,	“ Susan Foose,
John Souder,	“ Mary Stambaugh,
George Burkepile,	“ Catharine Stambaugh,
Mrs. — Dale,	“ Ann Burkepile,
Miss Mary Comp,	“ Rachel Burkepile,
“ Catharine Beistlein,	“ Mary Shull,
“ Eliza Beistlein,	“ Julian Stambaugh.

Some time in the year 1848, Rev. Heim confirmed at this place another class of catechumens, but for want of a record we cannot give their names. He preached exclusively in the German language. On the 27th of December, 1849, the Lord called him from his labors on earth to rest in heaven. The congregation was then vacant about ten months. Having accepted a call from the Loysville charge in October, 1850, the

*Rev. Frederick Ruthrauff*

commenced his pastoral labors here. Here, as well as in all the other congregations of the charge, he at once introduced the use of the English language in the preaching of the Gospel. At the communion held on the 10th of May, 1851, the number of communicants was *forty-eight*. Having for some time faithfully instructed a class of catechumens, on the 15th of May, 1852, the following persons were received by confirmation :

Philip Burkert,	Miss Elizabeth Foose,
Miss Mary A. Grove,	“ Mary Ann Kistler,
“ Susan Beistlein,	“ Catharine Frey,
“ Mary Ann Spohn,	“ Susanna Loy,
“ Isabella Shoemaker,	“ Elizabeth Smith,
“ Sarah Shoemaker,	“ Julian Minich.

Having served the congregation as pastor a little over two years, Rev. Ruthrauff resigned in November, 1852. The congregation was then without a pastor for about five months. Having accepted a call from the Loysville charge, the



*Rev. Reuben Weiser*

commenced his labors here as pastor on the 1st of April, 1853, and served the congregation about two years and a half. He resigned in September, 1855. We cannot learn from the church record, or from any other source, that any were added to the congregation whilst Rev. Weiser was pastor of it. The congregation was again vacant about seven months. Then a call was extended to the

*Rev. Philip Willard*

by the Loysville charge. He accepted that call, and entered on the discharge of his pastoral duties on the 25th of May, 1856. This indefatigable and zealous minister of the Gospel labored in season and out of season, and the Lord crowned his labors with great success and gave him many souls as a reward for his diligence. In February, 1857, during a protracted meeting, the Lord poured out His Holy Spirit on the congregation, when many Christians were revived and many sinners hopefully converted to God. The subjects of this revival were then formed into a class and thoroughly instructed in the Catechism of the Church, and on the 18th of April, 1857, the following persons were received to full communion by the rite of confirmation :

David Grove,	Miss Catharine Rice,
Josiah C. Foose,	“ Mary Jane Loy,
Samuel Hassinger,	“ Susan Rempfer,
Samuel Fleisher,	“ Catharine Spohn,
James G. Messimer,	“ Margaret Spohn,
Hugh Moffitt,	“ Eliza Spohn,
Abraham Kistler,	“ Catharine Fleisher,
Jacob Kistler,	“ Rebecca E. Shoemaker,
David Wentzel,	“ Sarah Beistlein,
Abraham Reem,	“ Lucinda Wentzel.
Miss Anna Rice,	

At the same time the above were confirmed, three persons, whose names were not recorded, were received by certificate. In

the fall of 1857, Rev. Willard met another class of catechumens, and another precious revival was enjoyed, during which a large number yielded their hearts to God. These were still further instructed for some time, and on the 20th of February, 1858, the following persons were admitted to full communion by confirmation :

John M. Smith,	Levi F. Gehr,
James A. Gray,	Mrs. Mary Ann Smith,
John S. Kistler,	Miss Jane F. Kacy,
John Loy,	“ Sarah J. Kacy,
Henry Spohn,	“ Mary Jane Gray,
William Perry,	“ Catharine Loy,
Jacob Shoemaker,	“ Catharine Stambaugh,
George W. Gehr,	“ Sarah Foulk.

Having served the charge and this congregation with such marked success for two years and a half, to the great regret of all, Rev. Willard resigned in November, 1858. The charge was then vacant about five months. In April, 1859, the Loysville charge extended a call to the

*Rev. G. M. Settlemyer,*

who, having accepted that call, commenced his ministerial labors here. On the 21st of April, 1860, George Sliuler was admitted to membership by baptism, and Mrs. Maria Boyd and Miss Cless were received by certificate.

Having been carefully instructed for some time, on the 23d of March, 1861, the following persons were received as communing members by the rite of confirmation :

John Reapsoma,	Miss Anna E. Shoemaker,
Sinary Wentzel,	“ Mary E. Clouser,
Miss Caroline Wentzel,	“ Elizabeth C. Clouser.

After Rev. Settlemyer had served the congregation two years, he resigned in April, 1861, and on the 1st of September following, the

*Rev. Peter Sahm*

accepted a call from the Loysville charge, and preached his in-

troductory sermon here on the 22d of September in German from Heb. 13 : 17, and in two weeks afterwards in the English language from 2 Cor. 5 : 20.

After the pastor had instructed them in the Catechism of the Church, and being found qualified, on the 8th of March, 1862, the following fifteen persons were confirmed :

George Fleisher,	Samuel Ream,	Matilda Reapsoma,
Reuben Shuler,	Elizabeth Fleisher,	Elizabeth Shuler,
Joseph Shuler,	Elizabeth Rice,	Ann Beistlein,
Michael Loy,	Mary Ream,	Mary Wentzel,
John Shuler,	Elizabeth Ream,	Catharine Kistler.

This congregation still requires that about one-half of the preaching be in the German language. In a letter, Rev. Sahm remarks: "In the fall of '61, before I held my communion meetings, I visited the members of my charge, and found that *two hundred and four* belonged to the congregation at Loysville, *ninety* to Mount Zion, and *seventy-eight* to Ludolph's. Since then *forty-three* have been added to this number in the charge, making at this time (June, 1862) in all *four hundred and fifteen* members. Between fifty and sixty persons profess to have been converted since I have taken charge of this pastorate, and they were of different ages from fifteen to sixty."

In May, 1862, Mr. Sam. Dunkelberger, as delegate of the charge, attended Synod at Selinsgrove, Pa.

At different times since its organization the following persons have served as officers of the Lutheran congregation worshipping at Ludolph's Church :

*Elders.*

David Stambaugh, . . .	from 1841 to 1853.
George Beistlein, . . .	" 1841 to 1856.
John Loy, . . .	" 1853 to 1860.
Daniel Wetzal, . . .	" 1856 to 1860.
Henry Fleisher, . . .	" 1856 to 1860.
Benjamin Rice, . . .	" 1860 yet in office.
John Beistlein, . . .	" 1860 "
Dr. Lewis Ellerman, . . .	" 1860 "

*Deacons.*

John Shearer, Jr., . . .	from 1841 to 1853.
Daniel Rüpsomen, . . .	" 1841 to 1854.
John Burrel, . . .	" 1853 to 1856.
William Hassinger, . . .	" 1854 to 1860.
Martin Stambaugh, . . .	" 1858 to 1860.
John Rice, . . .	" 1856 yet in office.
John Cless, . . .	" 1860 "
James G. Messimer, . . .	" 1860 "

*Trustees.*

John Shearer, Sen., . . .	from 1841 to 1851.
Abraham Kistler, . . .	" 1851 to 1858.

## CHAPTER II.

## BLOOMFIELD CHARGE.

THE Bloomfield charge formed originally a part of the Loysville pastorate. In 1844, when the English Lutheran congregation was organized at Bloomfield, it may be said the charge was first formed, though for some years after that Rev. Heim continued to preach for the German portion of the congregation at Bloomfield, and for some years various changes were made in the charge, as will appear more fully as we proceed in our narrative.

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SECTION I.

## CHRIST'S CHURCH AT BLOOMFIELD.\*

After the Indian wars had closed and the Revolution had successfully ended, the settlers in this valley located permanently, and, from all we can learn, the Lutheran portion of the population was the first to enjoy the stated preaching of the Gospel. Of the original founders of the Lutheran congregation at Bloomfield,† we can give the names of only a few. The Comp family

\* This is a discourse delivered by the writer, on the 4th of October, 1857, based on Ps. 143 : 5, "I remember the days of old." On that day, and for the last time, divine worship was celebrated in Christ's old Union Log Church. The discourse was prepared specially for the occasion, and hence the directness of address and appeal. As a memento of the solemn occasion of leaving that old church edifice, by request, the discourse is given entire and unchanged.

† Perry County was organized in 1820, and until 1825 the County Courts were held at Landisburg. In 1825 the site now occupied by Bloomfield was a clover-field, and selected as the location of the county town.

and Shover settled in this vicinity in about 1780; the Cless family in 1785; the Clark, Fritz, and Meyer families in about 1790; the Westfall family in 1791, and the Slouch in 1795; the Smith, Crist, and Sweger families in 1800, and the Roth family in 1803. Besides these, a number of others had settled in this part of the valley at the close of the last century, but the exact time of their arrival we cannot learn. These families were scattered over an extended territory, and at that time the population was comparatively sparse. When visited by a minister of their Church, they came together the distance of six, eight, and even twelve miles, through dark, pathless forests, over hills and streams, to hear the glad tidings of peace and salvation by faith through Jesus Christ. Private dwellings, barns, school-houses, and the shaded woods served them as places for divine worship. It is highly probable that they were occasionally visited, from 1780 to 1788, by the Rev. John G. Butler of Carlisle. Immediately after this, the

*Rev. John T. Kühl*

commenced visiting and preaching for the Lutherans in Sherman's Valley, and in 1790 located near Loysville. From 1788 to 1795 he preached also for the scattered members of the Church in the vicinity of Bloomfield. Of his success here, and of the condition of the congregation at that time, we have no authentic information. Some time in 1795 or '96, Rev. Kühl left Sherman's Valley; but where he located after he resigned here, we have no means of knowing. Soon after this, the members in Sherman's Valley secured the spiritual labors of the

*Rev. John Herbst,*

who located at Carlisle, Pa., in 1796, and took charge of the Lutheran congregation at Loysville, and preached also occasionally for the members here. We have been informed that he administered the sacraments among the members of the congregation, and it is probable that the congregation was regularly organized by him some time between 1797 and 1800. As the members were favored

with occasional preaching, they naturally felt the want of a suitable house of worship, and such a house they now resolved to build.

#### THE OLD UNION LOG CHURCH.

This church was built jointly by the Lutherans and German Reformed on one acre and a half of land, which they bought of Jacob Lupfer for *twelve dollars*. This land was located by Mr. Lupfer in 1787 by order from the Land Office, surveyed for church purposes in 1802, and conveyed by deed to the two denominations on the 14th of May, 1804, and is now embraced in the borough of Bloomfield. Those of the members who were able to do so, furnished, each, one round or more of logs. These logs were fine white pine, oak, and some poplar. After all the required timber had been brought together, the church edifice was raised on Saturday, the 19th of June, 1798. The building was *thirty-six* feet long by *thirty* feet wide. In erecting the edifice, heavy cross-beams were inserted for a gallery, which was however not constructed till about twenty-two years after. Soon after the building had been raised, Mr. Andrew Shuman covered it with a substantial roof; but, as we are informed, nothing more was done towards its completion till 1802. Thus for four years the edifice stood without doors, windows or floor. There was then no stove in the church (as it was called), and preaching only in summer. The congregation sat on slabs laid on blocks sawed from logs, and the minister, when preaching, stood behind a little, rough, wooden table. The earth served as floor, and the roof as the only covering over head, whilst the naked walls, without doors and windows, surrounded the attentive congregation. In winter, the minister preached in private dwellings in the vicinity. At that time, during the cold seasons of the year, there was preaching here but seldom. The pastor resided at Carlisle, about eighteen miles off, and the roads in the depth of winter must have been almost impassable across the North Mountain and through the dreary forests of Sherman's Valley.

In 1801, Rev. Herbst resigned at Carlisle, and consequently

ceased to visit the members here. In 1802, a floor was laid in the church, doors were put up, and windows round below; the spaces for windows round above were closed with boards; the seats remained as before, except that they were now raised on the floor, and the minister, as before, stood behind a small table when he preached. It is probable that about this time, or within a few years after, a stove was secured for the church.

As the draft of the church-land, made in 1802, clearly shows, the ground on which the church was located and the lands all around it were at that time well timbered with large forest trees. About one acre and a half, lying northwest of the church, had been cleared a long time before, but was now densely covered with young pine bushes and sumac, and part of it was afterwards included in the graveyard. A large pine tree stood in front of the church, facing what is now High Street. Near where the brick school-house now stands was a pond of water, in which at that time an abundance of frogs sported, and all the low ground from the pond down to Big Spring was overgrown with underbrush and greenbrier. The church was located on an eligible site. The place is considerably elevated on a dry gravel bank, which slopes away towards the north and rising sun; northwest of it Limestone Ridge rises gradually in bold relief, and, on the southeast, it overlooks Bloomfield and a small but beautiful valley, when, at a distance of about one mile and a half, the view is bounded by the gracefully rising Mahanoy Ridge. A short distance west of the church the road forked,—one road passed in front of the church and led to Carlisle; the other passed back of the church, over ground now embraced in the graveyard, and led to Juniata River at Newport. At the time when the church was erected, all the lands around it, and nearly all that are now embraced in the borough of Bloomfield, were covered by a dense forest of large timber and underwood. There was then not a house nearer than the old building on Mr. David Lupfer's farm and the dwelling of the late Mr. Barnett, each of them nearly a mile off. The church stood lonely in the woods to tell that God was worshipped there.

The graveyard was commenced soon after the erection of the



church. Peter Moses was the first person buried here, and a Mr. Cless the second. The graveyard, back of the church, leans against Limestone Ridge, and from a gradual ascent looks down towards the southeast. The dead were buried here many years before their graves were inclosed by a fence. The graveyard is now quite large, and the many white marble slabs, dotting it all over, tell the sad story of man's mortality.

Of those who helped to build this house of worship, not one is left to tell us its early history in detail. They have all passed away with the rush of time, and many of them now repose here in "God's acre." And soon, too, this building, which our forefathers erected, in which they worshipped the God of their fathers in prayer and sweet hymns of praise, will be levelled with the ground, and all the hallowed recollections associated with it will perish from the memory of man. When the dark and unbroken forest shaded all around, our gray fathers met on this sacred spot, marked out a space in the fork of the road, and with holy reverence concluded to build a temple to the honor and glory of God. They did build such a temple. And here they listened with sweet delight to the story of the Cross, sang Zion's hymns, and their orisons paid. And here, hard by the temple of their God and of our God, many of them laid their bodies down in peace to rest till the resurrection day. No bell tolled their funeral dirge, and many have no stone set up to mark their resting-place. A forest of tall trees in the winds sighed plaintively over their graves and mantled the upturned earth with yellow leaves. How solemn the retrospect! How all has changed! and after us changes will still go on. It is well for us to "remember the days of old," and learn to live for another and better world.

"O may our feet pursue the way  
Our pious fathers led;  
While love and holy zeal obey  
The counsels of the dead."

After Rev. Herbst ceased to preach in Sherman's Valley, the congregation at Bloomfield did not, for some time, enjoy regularly

the blessing of the preached word. We are informed, however, that the

*Rev. Frederick Sanno,*

who preached regularly at Loysville, preached also occasionally to the members here, and administered the sacraments among them. We have also been told by an aged member of the Lutheran Church, that the

*Rev. Henry Ludolph Spark,*

who taught school in Spring Township and donated the land on which Ludolph Church is erected, lectured or preached, from 1802 to 1806, for the members in this vicinity and baptized their children, though it does not appear that he officiated in the church. Mr. Spark was not a regular minister; but as the members had no regularly ordained pastor, he, as a pious school-master, sometimes preached and performed ministerial functions. Such was the state of things at that time. From 1806 to 1808, the

*Rev. Frederick Oberhauser,\**

who preached in Saville Township, in the neighborhood of Ickesburg, and also of Blain, occasionally visited the members here and preached for them in their houses. The congregation did

\* Mr. Oberhauser was from Holland, and is said to have been a man of considerable erudition. For a number of years he preached at different places in Saville and Toboyne Townships, and, in 1815, he confirmed a class of catechumens in the house now occupied by Mr. Andrew Shuman, near St. Andrew's or Shuman's Church. He also practised medicine. In Holland he may have been a regular minister, and for some time he preached in Northampton County, Pa.; but when he preached in Sherman's Valley, he did not stand in connection with any Synod. We have met with the following notice of his death: "*Died*, on Thursday last (the 12th of April, 1821), in Toboyne Township, Perry County, in the 75th year of his age, *Dr. Frederick Oberhauser*. His remains were attended to the grave (at Blain?) by a large concourse of people."—*The Perry Forester*. After his death his large library was sold. Nearly all the books were in the Dutch language. Father Heim bought a large number of them, and some forty volumes of them are now in the writer's library.

not enjoy the regular services of a recognized pastor till 1809, when the

*Rev. John Frederick Osterloh*

took charge of nearly all the Lutheran congregations in Sherman's Valley. He preached here once every four weeks in the German language. It is said, that whilst he was pastor here, and for some time after, the congregation had in one corner of the church a barrel full of oats, and a trough fixed in the fork of a tree near the church, where the horse fed whilst the parson preached. At that time the people consulted convenience rather than taste, and adapted themselves to the circumstances by which they were surrounded. At present some people think it too hard to go a few miles to hear the Gospel preached. Then it was not so. Then people went over hills and passed streams, not on smooth and level roads, but by by-paths and without paths, not on horse-back and in carriages but on foot, from six to ten miles, without uttering a word of complaint. Then, as we are told, in summer they generally carried their shoes till within sight of the church, when they put them on instead of taking them off, as Moses was commanded to do, because the ground was holy. And then, during the warm season of the year, the men went to church without coat, having on a home-spun white linen shirt and jacket thrown over it, and the women had on a sun-bonnet as a covering for their heads, and garments spun, wove, and made by their own hands. Thus, in their dress they were plain, in their intercourse with each other unaffected, and in their worship without hypocrisy, simple and devout.

The congregation was organized by Rev. Osterloh on a better and firmer basis than that on which it stood before. Mr. *George Cless* was elected to the office of Elder, and Mr. *Mathias Meyer* to that of Deacon. These fathers remained in office for many years. The congregation, now enjoying the stated ministry of a pastor, gathered strength and advanced prosperously. The scattered members were drawn together from great distances, and were glad to hear the word of God and engage in the solemn ex-

ercises of the sanctuary. The youth, who had grown up without church connection, were brought under the benign influence of the Gospel, and instructed by the pastor in the doctrines of our holy religion. Accessions were made to the membership of the congregation, and the hearts of those who mourned over the desolations of Zion and longed for the bread and water of life, were made to rejoice in God their Savior.

As no church-record was kept by this congregation till 1855, we are wholly dependent on the memory of our informants for the names of persons who were confirmed here from time to time; nor is the time of confirmation and the number confirmed always certain. Under these circumstances, we are unable to give the names of more than about two-thirds of those who were admitted to full membership here.

As the church edifice was unfit for occupancy in winter, Rev. Osterloh met and catechized the youth in private dwellings. In the spring of 1810, the following persons—the first, so far as we can learn, that were ever confirmed here—were admitted to full communion :

Jacob Clouser,	Miss Mary Yeager,
Conrad Roth,	“ Susan Roth,
Henry Roth,	“ Sophia Shover,
Henry Lenig,	“ Susan Richter,
John Cless,	“ Catharine Westfall,
John Meyer,	“ Margaret Westfall,
George Sunday,	“ Magdalene Smith,
George Yeager,	“ Elizabeth Roth,
Andrew Shover,	“ Elizabeth Slouch,
Martin Smith,	“ Sarah Cless,
Miss Catharine Smith,	“ Elizabeth Cless,
“ Mary Ann Crist,	“ Catharine Cless.

With but two or three exceptions, all the above persons have already gone to the eternal world. They have run their race, and now reap the fruit of their deeds while on earth. In 1811, another

class of catechumens was confirmed. Of this class the following are the only names we could learn :

Matthias Grove (baptized),	Miss Mary Miller,
Benjamin Smith,	“ Catharine Burd.
Miss Elizabeth Meyer,	

We have not been able to find that any others were confirmed until 1814, when the following persons, and a number of others whose names are not recollected, were admitted to full communion :

Jacob Burd,	Miss Catharine Meyer,
Jacob Lenig,	“ Susan Meyer,
Mrs. Catharine Meyer,	“ Maria Smith,
“ ——— Doren,	“ Elizabeth Smith.

This was the last class of catechumens Rev. Osterloh confirmed here. As he neglected the congregation somewhat, the members became dissatisfied with him, and petitioned Synod to permit them, in connection with other congregations, to give Rev. Heim a call. Synod granted this petition. Rev. Osterloh resigned, and in June, 1816, according to a resolution of Synod, the

*Rev. John William Heim*

became the regular pastor of this congregation, which, in connection with the other Lutheran congregations in Sherman's Valley, he served till his death on the 27th of December, 1849. He was a faithful, laborious, and successful minister of the Gospel of Christ. Here he preached once every four weeks, exclusively in the German language. The heading of a subscription in our hands, for the year 1818, shows that the members were willing to support him. It reads thus: “ May 3d, 1818. We subscribe our names towards having Mr. Heim preach in the church in Juniata Township, Cumberland County, at Christ's Church. He is to preach every four weeks.” Forty-two dollars and ninety-four cents were subscribed. As the congregation was yet comparatively small, and the members generally poor and scattered over a large extent of territory, we are agreeably surprised that they con-

tributed so liberally towards the support of the Gospel. Having instructed a class of catechumens faithfully, some time in 1818, Rev. Heim confirmed the following persons, with some others, whose names cannot now be recollected :

Daniel Swartz,	Miss Rebecca Meyer,
Jacob Swartz,	“ Margaret Meyer,
John Smith,	“ Eve Lesch,
Daniel Cless,	“ Catharine Clark,
John Lenig,	“ Martha Smith,
Philip Gensler,	“ Catharine Smith,
Adam Cless,	“ Eve Smith,
Mrs. Julia Shatto,	“ Catharine Smith,
“ Susan Foose,	“ Catharine Lenig,
“ Esther Doren (baptized),	“ Catharine Miller.
Miss Sophia Meyer,	

The members of the congregation were much encouraged by the pastoral labors of Rev. Heim, and great success crowned his unwearied efforts to save immortal souls.

Perry County, which had been a part of Cumberland, was organized by an act of Legislature, passed May 22d, 1820. The courts were held at Landisburg till 1825. Bloomfield, so called from the name given to the tract in the patent, is of recent origin, its site having been a clover-field no longer ago than 1825. In that year it was selected as the site for the county town.

After the church had stood about twenty-two years, it was completed on the 19th of June, 1820. Seats were now constructed, and a pulpit, wine-glass shaped, and supported by a high post, was built against the northwest wall; a round, isolated altar was placed in front of the pulpit; windows were inserted round above; the roof inside received an arched board ceiling; the gallery, on three sides of the house, was erected and ceiled with boards below, and was supported by thick posts under strong cross-beams. All the wood-work was painted white, and the other part of the inside of the church received a coat of plaster. Mr. Michael Clouser superintended the carpenter work. After the church had in this

way been completed, it was consecrated some time in July, 1820, and received the distinctive name, *Christ's Church*. The ministers present at the consecration, were Rev. J. W. Heim of the Lutheran Church, Rev. Jacob Shull of the German Reformed Church, and Rev. Joseph Brady of the Presbyterian Church. Several sermons were preached in the German language, and Rev. Brady preached a sermon in the English language. The concourse of people, assembled on this joyful occasion, is said to have been very great.

As Rev. Heim resided near Mifflintown, Juniata County, about thirty miles off, till the spring of 1828, he catechized here once every three or four years. We have not been able to learn that any were confirmed at Bloomfield between 1818 and '25, though it is probable that one class at least was during that time admitted to full communion. During the summer of 1825, Rev. Heim met and instructed a class here, and in the fall of the same year between *thirty-five* and *forty* were confirmed, of whom the following persons were the most :

Michael Clark,  
 Samuel Comp,  
 John Anders,  
 George Anders,  
 John Shuman,  
 William Delaney,  
 Henry L. Smith,  
 Henry Swartz,  
 Jacob Clouser,  
 Jacob Roth,  
 Daniel Pickard,  
 Jonas Lesch,  
 Samuel Beistlein,  
 Mrs. Haunah Heckendorn,  
   " Elizabeth Shuman,  
   " Elizabeth Lyons,  
 Miss Elizabeth Miller,

Miss Elizabeth Crist,  
   " Catharine Swartz,  
   " Margaret Smith,  
   " Sarah Smith,  
   " Lydia Smith,  
   " Elizabeth Shuman,  
   " Mary Ann Lenig,  
   " Barbara Clark,  
   " Catharine Lyons,  
   " Elizabeth Attig,  
   " Mary Fusselman,  
   " Rebecca Eisenhauer,  
   " Catharine Beistlein,  
   " Rebecca Bausum,  
   " Rebecca Otto,  
   " Elizabeth Leppert,  
   " Hannah Gressley.



Some of the above persons are at present among our most useful aged members of the church; but many of them have passed away into the eternal world. Rev. Heim labored in season and out of season, and, having so many and remote congregations to serve, he could not catechize at each preaching-place as often as we now do. But when he did lecture on the Catechism, the young people came the distance of six to ten miles. It was then deemed not only a duty, but a most delightful and glorious privilege, to attend a course of lectures on the fundamental doctrines of our holy religion. So religious instruction ought to be yet regarded, and so it is yet regarded by all who have correct views of the design and advantage of such a course of lectures. Early and thorough instruction, imparted in the spirit of the Master, in the truths of our religion, cannot be over estimated. Ignorance in regard to the doctrines of Christianity is not only the mother of vice, but also very often of infidelity; and the neglect of indoctrinating the youthful mind invariably results in a sickly, fitful, and erratic sort of religion, if religion it may be called. Religion is a subject for both head and heart. We must think aright before we will feel aright; we must know aright before we can act aright; we must have our heads set aright by the word of truth before our hearts can be set aright by the spirit of truth. Catechization, like preaching, may be abused by men without grace; but catechization, like preaching, under God's blessing, is the means of good to souls—good that could not be accomplished by any other means; and generally, if attended to in the right way, such seasons of instruction result in the awakening and conversion of souls—in a revival of genuine religion.

In the spring of 1828, Rev. Heim moved to Loysville, and after that usually catechized here once every three years. Having instructed a class, in June, 1830, he confirmed the following persons, and a number of others whose names cannot now be remembered :

John Miller,  
John Ludman,

Miss Margaret Burrel,  
“ Elizabeth Powell,



Henry D. Smith,	Miss Lydia Powel,
John K. Smith,	“ Martha Powel,
William Smith,	“ Elizabeth Smith,
Andrew Comp,	“ Catharine Smith,
Jacob Shearer,	“ Sarah Meyer,
Mrs. Margaret Smith,	“ Catharine Reisdorff,
Miss Elizabeth Smith,	“ ——— Sweger,
“ Catharine Smith,	“ ——— Sweger.
“ Catharine Frey,	

May those of this class, still in the church militant, be prepared to join the church triumphant !

“ Faith sees the bright, eternal doors  
 Unfold to make his children way ;  
 They shall be cloth'd with endless life,  
 And shine in everlasting day.”

In May, 1833, with a number of others, whose names cannot be ascertained, the following persons were confirmed here :

Henry Fleisher,	Mrs. Susan Rhodes,
Jacob Smith,	“ Hannah Smith,
Jonas J. Smith,	“ Hannah Hassinger,
John Shearer,	“ Catharine Lenig,
George Shearer,	“ Catharine Miller,
David Miller,	“ Mary Smith,
Benjamin Reiber,	Miss Magdalene Comp,
Jacob Burrel,	“ Mary Clark, *
Daniel Comp,	“ Frances Shearer.
John Rhodes (baptized),	

The congregation was evidently in a prosperous condition at this time. Many confirmed in this class are still members of the Church here and elsewhere, adorning their Christian profession by a godly life and extensive usefulness in the Church. Well might Father Heim rejoice in the hope of seeing his instruction, his prayers, and his tears yield an abundant harvest. May the

truths he taught them be in their hearts as good seed, bearing fruit unto eternal life !

“ Let those that sow in sadness wait  
Till the fair harvest come;  
They shall confess their sheaves a great,  
And bring rich blessings home.”

In August, 1835, the following persons, and some others, were confirmed :

Daniel Reider,	Miss Ann Smeigh,
John Tressler,	“ Sarah Comp,
Henry Reider,	“ Sarah Sweger,
Jacob Crist,	“ Catharine Brown,
Jacob Fleisher,	“ Catharine Troup,
Jacob Smith,	“ Catharine Tressler,
Samuel Smith,	“ Lydia Smith,
John Brown,	“ Catharine Smith,
Benjamin Smeigh,	“ Barbara Lenig,
Jacob Smeigh,	“ Mary Jumper,
Mrs. Mary Sweger,	“ Mary Troup,
“ Elizabeth Smith,	“ Mary Halbach,
Miss Catharine Reider,	“ Elizabeth Reisdorff.

Of those who were this time admitted to full communion in the Church, many still remain among us, bearing witness to the excellency of the Gospel of Christ by their consistent walk and conversation ; some few of them to the hurt of their souls have gone out from among us, and some have gone to try an unseen world. May all now living, prepare to meet their God !

“ Draw us, O Savior, with thy grace,  
And lift our thoughts on high,  
That we may end this mortal race,  
And see salvation nigh.”

In May, 1839, a large class of catechumens was confirmed. The following persons were some of this class :

Jacob Super,  
 Henry Titzel,  
 John Titzel,  
 Samuel Tressler,  
 Thomas Lenig,  
 Beneval Shade,  
 John Brown,  
 John Burrel,  
 William Hassinger,  
 John Earhart,  
 George Eckert,  
 John Lenig,  
 Jacob Long,  
 John Leppert,  
 Daniel Smith,  
 John Super,  
 Mrs. Elizabeth Long,

Miss Mary Lenig,  
 " Rebecca Tressler,  
 " Barbara Lenig,  
 " Elizabeth Smith,  
 " Elizabeth Smith,  
 " Catharine Shearer,  
 " Mary Shearer,  
 " Elizabeth Comp,  
 " Frances Comp,  
 " Mary Earhart,  
 " Nancy Leppert,  
 " Barbara Super,  
 " Mary Doren,  
 " Catharine Doren,  
 " Barbara Lesch,  
 " Catharine Frey,  
 " Mary Frey.

Many of these are now among the most active members of our Church. Some of them are no more among the living. May those who survive, strive to obtain the crown of life! Soon will all our labors end, and

" With joy shall we stand, when escaped to the shore ;  
 With harps in our hands, we'll praise Him the more ;  
 We'll range the sweet plains on the bank of the river,  
 And sing of salvation for ever and ever."

In May, 1841, a large number of persons were confirmed, of whom the following were some :

Andrew Titzel,  
 Solomon Tressler,  
 David Shearer,  
 John Swartz,  
 George W. Swartz,  
 Henry Burkepile,  
 Samuel Carl,

Miss Susan Tressler,  
 " Sarah Carl,  
 " Sarah Shearer,  
 " Elizabeth Titzel,  
 " Elizabeth Frey,  
 " Ann Wax,  
 " Mary Smith,

David Long,  
 Samuel Smith,  
 Jeremiah Burkepile,  
 ——— Smith,  
 Mrs. Hannah Burkepile,  
 Miss Elizabeth Tressler,

Miss Mary Reisdorff,  
 “ Barbara Lenig,  
 “ Susan Bender,  
 “ Elizabeth Foulk,  
 “ Eve Foulk.

Most of those confirmed this time are still among us, and actively engaged in the glorious cause they then espoused. The race of life is before them, may they run it with patience, and press forward to the heavenly Jerusalem!

“O Lord of hosts, thou God of grace,  
 How blest, divinely blest, is he  
 Who trusts Thy love, and seeks Thy face,  
 And fixes all his hopes on Thee!”

On the 23d of September, 1842, the West Pennsylvania Synod of the Lutheran Church convened in this house, and remained in session a number of days.

Though Father Heim had now attained that age when most men seek rest in retirement, he nevertheless prosecuted his calling, and was actively and zealously engaged in the cause of his divine Master. In September, 1845, he here confirmed the following class of catechumens:

John Sweger,  
 Peter Stone,  
 George Stone,  
 John Stone,  
 Samuel Stone,  
 John Cless,  
 Frederick Cless,  
 Peter Hair,  
 Jacob Jumper,  
 Frederick Jumper,  
 Miss Elizabeth Sweger,  
 “ Mary Ann Sweger,

Miss Ann Eliza Clark,  
 “ Margaret Clark,  
 “ Sophia Comp,  
 “ Nancy Baker,  
 “ Ann Foulk,  
 “ Barbara Foulk,  
 “ Christiana Doren,  
 “ Jane Hair,  
 “ Mary Ann Hair,  
 “ Sarah Cornman,  
 “ Margaret Kleckner,  
 “ Sarah Ann Kleckner.

This was the last class of catechumens Father Heim confirmed here. Before the time had come to meet another class, the Lord said to him, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Thus he fell asleep in the Lord, on the 27th of December, 1849.

—"And now has come his rest,  
His triumph day. Illustrious like a sun,  
In that assembly, he, shining from far,  
Most excellent in glory, stands assured,  
Waiting the promised crown, the promised throne,  
The welcome and approval of his Lord,  
. . . and round him gathered, clad  
In white, the vouchers of his ministry—  
The flock his care had nourished, fed, and saved."

POLLOK.

Father Heim continued to preach here to the end of his life, having served the congregation about *thirty-three years and a half*. He preached exclusively in the German language, and was the honored instrument of adding many to the Church, and of directing them to Christ. Under his pastoral care the congregation was firmly established and built up. His charge was an extended and laborious one; but being possessed of a remarkably strong physical constitution, he bore up amid all his labors, and prosecuted his calling with energy and untiring zeal to the end. In dangers often, he was undaunted; in labors constant, he finished his work in a good old age, departed in peace, and now reaps an ample reward in a world of surprising glory. Many of those he confirmed are gems in the crown of his rejoicing; many of them are here to-day, who will soon follow him and their brethren. But as we do not intend to preach Father Heim's funeral sermon, we will follow the thread of our narrative.

#### THE ENGLISH LUTHERAN CONGREGATION AT BLOOMFIELD.

We must now go back about six years. During the sessions of the West Pennsylvania Synod, held at Bloomfield in September, 1842, some of the ministers present preached in the English language. Soon after that, some of the members, who

understood that language best and saw the necessity of introducing its use in the pulpit, desired Father Heim to associate with himself some minister who could preach in English. But, unable to preach in the English language himself, Father Heim was also averse to having any one associated with him for the purpose of preaching in that language. It is to be regretted that Father Heim, like many others at that time, set his face against the introduction of the English language, when its use in preaching was so much required; he conceived it to be an unwarranted innovation, and opposed it. Such a course was, and could not but be, detrimental to the interests of the congregation. Father Heim meant it well, however injudicious his policy was on this subject. As he was unyielding, the President of Synod interfered, and in an indirect way accomplished the desired end. In a letter to the writer, the

*Rev. Levi T. Williams,*

who was then stationed at Petersburg, this county, gives the following account of the rise, organization, and progress of the English Lutheran congregation:

“According to the directions of Rev. A. H. Lochman, D.D., then President of the West Pennsylvania Synod, I preached a trial sermon at Bloomfield some time in January, 1844. I was also to preach in the German language; but as I found the German speaking members considerably opposed to that, I deemed it best to get Rev. Jacob Shull, a German Reformed minister, to fill that appointment for me. In order to reconcile the German speaking members to English preaching, and to prevent a division of the congregation, no further appointment was made until every means had been used to induce the opposing party to countenance the enterprise. When every effort had been made in vain, it was finally resolved to organize an English Lutheran congregation, wholly separate from the German. This was effected on Friday, June 14th, 1844, when the following brethren were elected as officers, viz.:

Jacob Crist, Sen.,	}	<i>Elders.</i>	H. C. Hickok, Esq.,	}	<i>Deacons.</i>
David Deardorff,	}		George Attig,	}	

"A call was then extended to me. This call I accepted. My introductory sermon I preached on Sunday, the 14th of July, the same year, in the brick school-house near the old Union church. Soon after this our Presbyterian brethren relieved us of the necessity of worshipping in a filthy school-house, by kindly tendering us the use of their church, which I then occupied till I resigned. I have no account of the number of members who joined in the organization, but there could not have been more than *eight* or *ten*. I preached for them every third Sabbath. The first communion was held on Sunday, Dec. 8th, 1844. On Saturday previous (the 7th), the following persons were confirmed, viz. :

Alex. C. Klink,	Mrs. Eliza Eby,
Mrs. Rebecca Attig,	" Mary Ickes,
" Frances Shaeffer,	Miss Charlotte Attig.

"The second communion was held on the 25th of May, 1845. On Saturday previous (the 24th), the following persons were admitted to full communion by the rite of confirmation :

Richard Fritz,	Miss Harriet Crist,
John Waggoner,	" Rebecca Bender,
Joseph Bender,	" Mary Cormichal,
Mrs. Eliz. Waggoner,	" Margaret Smith, baptized, and
" Elizabeth Holmes,	" Cath. Cormichal, by certificate.

"I preached my farewell sermon on the 7th of September, 1845."

So far the statement of Rev. Williams.

Rev. Williams resided at Petersburg, and preached there, at Bloomfield, Newport, Mount Pisgah, and some other places. After he had resigned here, he accepted a call from Franklin County, and was succeeded by

*Rev. Lloyd Knight,*

late of the Theological Seminary at Gettysburg, Pa. Whilst pastor of the charge Rev. Knight resided at Bloomfield. In a letter he gives the following account of his labors here :

"I took charge of the English Lutheran congregation at Bloomfield on the 1st of October, 1845. In the winter following, we were blessed with an outpouring of God's Spirit. Many old members renewed their covenant and some new ones were added to the Church.\* Our *first* communion was held on the 1st of February, 1846. *Thirty-six* members reported themselves as communicants on Saturday previous, and as some of the fruits of the revival, the following persons were admitted to full communion by confirmation :

Dr. Jonas Ickes,  
William Erb,  
Thompson Graham,  
George Henzel,  
Samuel Hassinger,  
George W. Brown,

Mrs. Cath. Ann Gallatin,  
Miss Margaret Holman,  
" Eliz. Arford,  
" Mary Shade,  
" Sophia Bidelman.

"At this time the whole number of communicant members was *forty-seven*. Soon after this I commenced instructing another class of catechumens, and on the 7th of June, 1846, the following persons were admitted to full communion by confirmation, viz. :

John Roth,  
Mrs. Elizabeth Hall,  
" Elizabeth Bidelman,  
" Susan Boden,

Miss Nancy Bear,  
" Isabella Everhart,  
" Sarah Lamar, by certificate."

\* In the *Lutheran Observer*, February 20, 1846, we find the following notice of this work of grace :—" *Revival*.—An extensive work of grace has been in progress at Bloomfield, Perry County, Pa., in the congregation under the care of Brother Knight. Our correspondent remarks: 'We have had a glorious state of things in our midst. God be praised! For the last six weeks much interest has been felt on the subject of religion. About six weeks ago, assisted by Rev. Babb and a student from Gettysburg, we commenced a protracted meeting, and it was not long until the Lord commenced a precious work in our midst, the result of which, I trust, will never be forgotten by many souls. Some of the most wicked and abandoned are now clothed and in their right mind. Last Sabbath we communed, when there was an accession to our little congregation of eleven or twelve new members. To God belongs all the praise.' "



The following is a document well worthy our attention now, as it is illustrative of the spirit of the charge then :

“ At the annual meeting of the vestries under the charge of Rev. L. Knight, held at Bloomfield, Perry County, Pa., on the 29th of August, 1846, the following resolutions, among others, were unanimously adopted, and ordered to be transmitted to the *Lutheran Observer* for publication, viz. :

“ *Resolved*, That we have abundant reason to thank Almighty God for the prosperous condition of our congregations, and for the spirit of unanimity which prevails in our Councils.

“ *Resolved*, That the labors, zeal, and piety of our beloved pastor meet our entire approbation, and that the means employed for the advancement of Christ's kingdom give general satisfaction.

“ *Resolved*, That Sabbath-schools are of primary importance as channels through which the waters of life may freely flow into the hearts of the rising generation, and as efficient instrumentalities by which the children of the Church, and at large, may become thoroughly imbued with the principles and spirit of genuine Christianity, have their minds and hearts fortified against evil influences, and especially against the wily assaults of the infidel and Jesuit; and we believe it to be the imperative duty of the members of each congregation, to encourage and aid the establishment and support of these schools with their influence, their personal exertions, and the pecuniary means with which God has blessed them.

“ *Resolved*, That we recognize the solemn truth that

‘ Prayer was appointed to convey  
The blessings God designs to give;’

and we believe the social prayer-meeting to be eminently calculated to secure the influences of divine grace,—to call down the blessings of Heaven,—to impress and awaken sinners,—to build up Christ's followers,—to strengthen the hands of the pastor,—to further the best interests of the Church militant,—and to promote the honor and glory of God, and should therefore be regularly maintained, in a flourishing condition, in every congregation.

"*Resolved*, That the preaching of the Gospel is the most prominent agency established by the Lord Jesus Christ for the building up of his kingdom, and churches should therefore be established, pastors appointed over them, and the public worship of Almighty God be faithfully maintained; and while we expect the faithful performance of his whole duty on the part of the pastor, we on our part know that the 'laborer is worthy of his hire,' and regard it as an indispensable requisite to the welfare of the Church, that he be provided with a *liberal salary, punctually paid* at stated periods.

"*Resolved*, That it is the duty of every denomination to support its religious newspaper, and we therefore respectfully urge it on our brethren to subscribe for the *Lutheran Observer* themselves, and to induce others to do the same.

"PHILIP EBERT,

"Chairman.

"HENRY C. HICKOK,

"Secretary."\*

In September, 1846, H. C. Hickok, Esq., attended Synod at Chambersburg, Pa., as the lay representative of the Bloomfield charge.

On the 18th of April, 1847, Mrs. Sarah Power was received as a member by certificate, and on the 4th of December, the same year, the following were admitted to full communion by confirmation:

John H. Shade,  
Mrs. Sarah Shoemaker,  
" Eliza Lupfer,  
Miss Ann Boyles,

Miss Mary Boyles,  
" Isabella Ickes,  
" Sarah A. Huss,  
" Rebecca W. Huss.

In September, 1847, Mr. Christian Long of Newport, as delegate of the charge, attended Synod at Mifflinburg, Union County, Pa.

\* See *Lutheran Observer*, September 11, 1846.

On the 12th of November, 1848, after having been duly instructed, the following persons were confirmed :

David Tressler,	Mrs. Charity Marshall (baptized),
Conrad Weary,	“ Margaret Sweger,
Andrew Hansel,	Miss Sarah A. Roth,
Mrs. Tamer Miller,	“ Mary A. Cless.

In September, 1848, Mr. A. Billow, as lay representative of the charge, attended Synod at Berlin, Adams County, Pa.

In the fall of 1848, the English Lutheran congregation was, on certain conditions, permitted to worship in the old Union church. Hitherto it had the use of the Presbyterian church.

On the 27th of May, 1849, Mrs. Susan Smeigh was admitted to full communion by the rite of confirmation.

Rev. Knight gives the following summary of his labors at Bloomfield: “I received *thirty-four* persons into the church, baptized *thirty-five* infants, and attended *fifteen* funerals. Having served the charge three years and a half, I resigned in June, 1849. I labored under great disadvantages. At Bloomfield we had no house of worship of our own, and had to contend with the prejudices against English preaching, &c. At that time the whole charge was composed of Bloomfield, Newport, Petersburg, Buffalo on the Susquehanna, St. David's or Billow's, Mount Pisgah, and on the 12th of June, 1847, the seventh congregation was added to the charge, namely, the Buffalo or Stone church above Ickesburg, making an area of *twenty-seven* miles. During the three years and a half I was pastor of the charge, there were added to the various congregations, 158 members by confirmation and about 25 by certificate. Had three revivals of religion,—one at Bloomfield, one at Newport, and one at Mount Pisgah. I attended 49 funerals, and celebrated 49 marriages. I left the charge in a flourishing and prosperous condition, and much against the will of the people. I found the charge in October, 1845, with 166 communicants, and left it with 396,—an increase of 230 members. I shall ever recur to the time I spent among that dear people as a green spot on life's dreary way through this world of difficulties

and sorrows. It was my *first* charge, the charge of my youth and of my love; and though the ties which united us together as pastor and people have long since been broken and buried in the past, they are nevertheless engraven on the heart, never to be forgotten. And when our labor is done on earth and our heavenly Master finds us worthy of admission into his rest above, may we not hope to meet *there* the dear people to whom we ministered *here*, and whom we, under God, brought into the Church of Jesus Christ. God grant it! Amen." To this we also add our sincere —*Amen*.

When Rev. Knight resigned, the English Lutheran congregation at Bloomfield numbered about *seventy* members, as many already as the German, if not more, and all these were brought into the Church in about four years. How strikingly this shows that there was great necessity of preaching in this place in the English language! Rev. Knight accepted a call from the Lutheran congregation at Hollidaysburg, Pa., and the

*Rev. Jacob Martin*

of Hollidaysburg, Pa., succeeded him at Bloomfield in July of the same year. In a letter, Rev. Martin says:

"I commenced my pastoral labors in the Bloomfield charge on the first Sabbath in July, 1849. The charge was then composed of Bloomfield, Petersburg, Billow's or St. David's, Mt. Pisgah, Newport, Buffalo near Ickesburg, and New Buffalo on the Susquehanna. After the death of Father Heim, a convention of the Church-Councils of the Lutheran congregations in Perry County was held at Bloomfield in Feb., 1850, and the congregations which Rev. Heim had served, together with those under my pastoral care, were so divided and arranged as to form three pastorates, namely, the Loysville, the Bloomfield, and the Petersburg. My charge (the Bloomfield) was then composed of five congregations, namely, Bloomfield, Newport, Shuman's or St. Andrew's, St. John's near Markelville, and Buffalo west of Ickesburg.\*

\* For the division of the charges, see pp. 52-54.

Whilst pastor of the charge I confirmed between 125 and 150 persons. I cannot give the names of those who were confirmed by me, nor the time when they were confirmed. About one-fourth of the preaching was required in the German language."

In September, 1850, Mr. Christian Long of Newport, as delegate of the charge, attended Synod at Berlin, Union County, Pa.

In the fall of 1848, the English Lutheran congregation at Bloomfield was, on certain conditions, allowed to worship in the old Union church. At the close of 1849, Father Heim departed this life, and thus the German part of the congregation was left without a pastor. As Rev. Martin could preach so well in both languages, he was able to give full satisfaction to both congregations and to meet all their wants. The Convention referred to above, so divided the congregations as to throw the Germans at Bloomfield into Rev. Martin's charge. *And in this way he became the regular successor of Rev. Heim, and thus the German and English congregations were united into one congregation.* This was the best and only way the matter could be arranged. Some of the Germans, it seems, were however for some time dissatisfied, being influenced by persons not of our Church and not friendly disposed towards her. The matter was brought before Synod in September, 1850, when and where the following action was taken on the subject:

"The committee appointed to draft resolutions in reference to the division of the Bloomfield and Loysville charges, respectfully report:

*"Resolved, That whilst we approve of the steps taken and the action had by the Convention regularly assembled for the division of said charges, we regret the spirit manifested by the delegates of the German congregation at Bloomfield, led astray and beguiled by unbecoming foreign influence.*

*"Resolved, That we recommend to said German congregation entire acquiescence in the arrangements made in the formation of said charges."*

A copy of the foregoing action of Synod was sent to the parties concerned, and all acquiesced in the decision pronounced. After

that the united congregation went forward in harmony and peace. Rev. Martin preached once every three weeks, alternately in the German and English languages.

Having been faithfully instructed, on the 17th of November, 1850, the following persons were confirmed :

Mrs. Barbara Burkepile,	Miss Mary Eliz. Fritz,
“ Catharine Eckert,	“ Sarah Wax,
“ Mary Bumbaugh,	“ Mary Ann Clouser.
Miss Mary Jane Comp,	.

On the 22d of June, 1851, the following persons were admitted to full communion by confirmation :

David L. Beaver,	Miss Caroline Roth,
Miss Margaret Jane Martin,	“ Maria S. Ickes.
“ Margaret Roth,	

In September, 1851, Mr. David Tressler, Sen., as delegate of the charge, attended Synod at Newville, Cumberland County, Pa.

Having served the charge about two years and nine months, Rev. Martin resigned, and at Bloomfield preached his farewell sermon on the 28th of March, 1852. He accepted a call from the Berrysburg charge, Dauphin County, Pa., and in June of the same year, he was succeeded by the

*Rev. William Gerhardt,*

who, in a letter, gives the following brief account of his labors here :

“ Being called from Elizabethtown, I entered on my duties as pastor of the Bloomfield charge on the 13th of June, 1852, when I preached my introductory sermon at Bloomfield from Heb. 13 : 17. I served five congregations, viz., Bloomfield, Newport, Bealor’s, Shuman’s, and Buffalo above Ickesburg. During the year, I preached 144 sermons, besides funeral sermons, lectures, &c. I instructed and confirmed the following *forty-seven* persons [the names of these persons are given at the proper place]. I labored in the charge until the 20th of June, 1853, when I ac-

cepted a call to Mount Bethel, Northampton County, Pa. At Bloomfield I preached my farewell sermon on the 12th of June.

"I labored hard, and have reason to believe that God blessed my labors. I saw the necessity of a more churchly spirit among our people, and therefore introduced the liturgy, and endeavored by combining the form *and* the life, to accomplish this end. I would not have left the Bloomfield charge, but it was too laborious for me. My health failed and I was obliged, though reluctantly, to leave Perry County for an easier charge. The people were very kind to me. Simple and unaffected in their manners, kind and generous in their disposition, I always felt myself at home in their families, and their hearts were always accessible to the pastor to extend advice and instruction. I always look back with pleasure to my one year's stay in Perry County, as in many respects the most agreeable since I have been in the ministry. God bless the dear people! I preached my farewell sermon from 2 Cor. 13 : 14, which sermon, from the nature of the circumstances at Shuman's Church on the 19th of June, had the peculiarity of being a sacramental sermon, a funeral sermon, and a farewell sermon at one and the same time."

In September, 1852, as delegate of the charge, Mr. Christian Long of Newport attended Synod at Mechanicsburg, Cumberland County, Pa.

At a meeting of the different church-councils of the charge, in February, 1853, among others, the following resolutions were passed.

"*Resolved*, That each congregation furnish a Record-book, a large Bible, and a Hymn-book and Liturgy for its pulpit.

"*Resolved*, That as infant baptism in the church-edifices has heretofore been neglected, and in order to resuscitate the practice, the officers and members of our congregations be required to aid the minister in reviving it."

On the 19th of March, 1853, after being instructed in the Catechism of the Church, the following persons were confirmed :

Andrew Cless,  
George Cless,

Miss Mary Ann Lenig,  
" Maria Cless,



Daniel Cless,	Miss Margaret A. Cless,
William Cless,	" Mary J. Smeigh,
Carson Hair,	" Ellen E. Smeigh,
William Hair,	" Mary A. Swartz,
Conrad Jumper,	" Eliz. Ellen Miller,
Samuel Foulk,	" Catharine Bumbaugh.
Miss Eliz. Jane Lenig,	

Rev. Gerhardt preached to each congregation once every three weeks. At Bloomfield only about one-third of the preaching was required in the German language. Thus in divine worship the German gave way to the English language. After Rev. Gerhardt's resignation, the charge was vacant about seven months.

*Rev. Adam Height*

of Mechanicsburg, Cumberland County, Pa., having accepted a call, commenced his pastoral labors in the charge on the 1st of March, 1854. He resided at Bloomfield. The charge embraced the same congregations as before, except that Rev. Height preached also occasionally at Millerstown. At Bloomfield only an occasional sermon in the German language was now required. In September, 1854, as delegate of the charge, Mr. Henry Harman attended Synod at Shrewsbury, York County, Pa.; and at this time, for reasons not necessary to state, Rev. Mr. Height ceased to exercise the functions of the ministry here, after having served the charge only about seven months.\*

On the 5th of June, 1854, the charge bought at Bloomfield of Mr. Conrad Roth, a house, lot, &c., now the Lutheran Parsonage, for *eleven hundred dollars*.

*Rev. David H. Focht*

of Chambersburg, Pa., having received and accepted a call from the charge, entered on his ministerial labors on the 1st of June, 1855. On Sunday, May 27th, previous to the commencement of

\* See the Minutes of the West Pennsylvania Synod, of September, 1854, p. 42.



his pastoral year, he preached his introductory sermon at Bloomfield, from Col. 1 : 28, to a large and attentive congregation. This congregation requires preaching in the German language no more. What a change hath time wrought ! only eleven years ago all the preaching in this church was in that language. In this Church your pastor has hitherto preached once every three weeks ; in the new church he will be able to preach oftener. In 1855, the charge consisted of Bloomfield, Newport, St. John's at Mark-  
elville, Shuman's or St. Andrew's, and Buffalo or Emanuel's church above Ickesburg ; and in June, 1856, when the congregation at Mansville was organized, it was also added to the charge. Thus the charge consists now (Oct., 1857), of six congregations, and is much too large to enable a man to do justice to himself and his people.

As delegate of the charge, Mr. Henry Titzel attended Synod in September, 1855, at Shippensburg, Pa.

Soon after the present pastor had taken charge of the pastorate, he commenced at Bloomfield to instruct a class of catechumens in the doctrines of our holy religion. A meeting was held, commencing on the 6th of November, 1855, and closing on the 20th. During this time the pastor preached every evening, catechized, and sometimes had anxious meeting each day. God blessed his word to the good of the people, and we trust there are many here who can in truth say that they found Jesus precious to their hearts. This was a glorious season of grace from the presence of the Lord. Having been prayerfully instructed, and giving evidence of a sincere desire to glorify God, on the 10th of November, 1855, the following persons were confirmed :

Henry Rice,  
David I. Rice,  
John Rice,  
Jacob Fritz,  
John Beaver,  
Samuel M Ickes,  
John Sweger,

Mrs. Mary Shade (baptized),  
Miss Eliz. Cornman (baptized),  
“ Mary Cornman, “  
“ Catharine Comp,  
“ Margaret Comp,  
“ Catharine E. Rice,  
“ Margaret Rice,

George W. Stoufer,

John Stoufer,

Josiah Lenig,

Jacob Hair,

Mrs. Sarah Rice,

" Susan Jumper,

Miss Margaret W. Rice,

" Sarah Fritz,

" Ellen Simonton,

" Susan Hair,

" Elizabeth Ketner.

May those who were confirmed at this time prove faithful to their covenant vows to the end, and then be received to the bright mansions above! This is the sincere prayer of their pastor. O that God may help each one to run the Christian race with patience, ever trusting in Jesus as a present Savior, and finally through grace receive the crown of glory! God bless you, my dear catechumens!

"How blest the sacred tie that binds,  
In union sweet, according minds,  
How swift the heav'nly course they run,  
Whose hearts, whose faith, whose hopes are one."

On the 1st of December, 1855, the subscription for the erection of a new church was started. Of this we will soon give a full account.

A number of others were found willing to attend catechetical lectures, who were faithfully instructed for some time. A meeting was held from the 11th to the 16th of March, 1856. Rev. J. Evans assisted the pastor on this occasion. Souls were converted to God and the hearts of Christians were made glad in God their Savior. On the 15th of March, 1856, the following persons were confirmed:

John Jumper,

John Frantz,

William Bumbaugh,

Samuel Messimer (baptized),

Mrs. Elizabeth Clouser,

" Christiana Rice,

Miss M. E. Everhart (baptized),

Miss F. Eliz. Landis (baptized),

" Catharine Clouser "

" Elizabeth Clouser "

" Sarah Jane Tressler,

" Hannah Jane Beaver,

" Sarah Ellen Beaver,

" Catharine Huss.

May you, my dear friends, never forget the hymn you united in singing around the throne of grace when about sealing your covenant with God :

“ I love thy Zion, Lord !  
The house of thine abode ;  
The church, O blest Redeemer, sav'd  
With thine own precious blood,” &c.

On the 29th of June, 1856, Mr. Israel Messimer and his wife Catharine were received as members by certificate.

In September, 1856, Mr. John Wilson of Newport, as delegate of the charge, attended Synod at Chambersburg, Pa., when by a resolution of the West Pennsylvania Synod, the Bloomfield charge became connected with the Synod of Central Pennsylvania.

Having attended a series of lectures on the Catechism, the following persons were confirmed on the 11th of October, 1856 :

Philip Roth,	Miss Catharine Shaffer,
Henry Shaffer,	“ Lydia Ann Sweger.

“ Awake, my soul, stretch ev'ry nerve,  
And press with vigor on ;  
A heav'nly race demands thy zeal,  
And an immortal crown.”

In January, 1857, a meeting of ten days' continuance was held. Rev. C. Kuhl preached five sermons on the occasion. A number of persons professed to have experienced a change of heart during this meeting.

In March following a meeting of eleven days' continuance was held, during which time the pastor preached fourteen sermons. The attendance was good, and some twelve or fifteen professed to have found the pearl of great price. May they grow daily in grace and the knowledge of our Lord Jesus Christ ! On the 7th of March, 1857, the following sisters were confirmed :

Miss Wilhelmina Kain and Miss Christiana Kain.

May these young sisters prove faithful, and then they have the promise of the crown of life !

In May, 1857, Mr. Jacob Reisinger, as delegate of the charge, attended Synod at Perryville, Juniata County, Pa.

On the 23d of August, Mrs. Catharine A. Tressler was received as a member by certificate.

The weekly prayer-meeting and the Sabbath-school have thus far been regularly kept up and have generally been well attended. May they prosper more and more and prove a great blessing to many souls!

And now, my brethren, we have to this time somewhat minutely traced the history of this church and congregation. To-day, October 4th, 1857, we worship within these walls for the last time. Sixty years have they stood and echoed the minister's voice, and served as a temple of God to many souls; but soon they will be levelled with the ground and be no more. It becomes us well at this time to "remember the days of old." Here your fathers worshipped in singing hymns and offering prayers to God; but their spirits have long since gone to the eternal world and their bodies to the silent grave. This house, also, which they erected, will soon be no more. The old must give way to the new. And here, in infancy, many of you were dedicated to God in holy baptism. Here you first heard the story of the Cross proclaimed by the servant of God. Here, at this altar, you renewed your covenant vows on bended knees with tears and fervent prayers. Here the heart of many of you was renewed by the Holy Ghost, and here you first recorded the Lord's dying love in the holy Lord's Supper. How solemn this place! With this house many of you have grown old; and, O, how many of your brethren, who were wont to assemble with you here, have preceded you to the world of spirits! Your aged pastor, Father Heim, who preached Jesus to you so long from this pulpit, has long since been silenced by death. And after this day, this pulpit will be ascended by the minister of the Gospel no more; these walls will resound with hymns of praise no more; from this place prayers will ascend the hill of the Lord no more; and crowds of attentive hearers will throng these seats to listen to the glorious Gospel of the Son of God no more. All, all will soon pass away like a

dream and be no more. But though we must part with this consecrated house, this temple of God, we will not, no, we cannot forget it. Whilst life and memory endure, we will remember Zion. Our earliest, liveliest, holiest, and most sacred and cherished recollections of divine worship are associated with this house of God. Here our eyes were often bathed in tears of sorrow and joy, and here we found Jesus unspeakably precious to our hearts. But we must part with our aged house of God. So then, adieu ye sacred walls,—aged house of God, adieu! We bless God that thou didst serve us so long and so well.

Let us now go hence, resolved by the grace of God to enter the new house of worship with better hearts and renewed spiritual strength, so that when we have accomplished our work on earth, we may enter that house, not made with hands, eternal in the heavens, whose builder and maker is God. The Lord grant it for Jesus' sake. Amen.\*

On Thursday, the 10th of December, 1857, some of the members of both denominations met and tore down the seats, pulpit, board-ceiling, gallery, and tore up the floor, &c., of the old church, and divided the lumber equally between them. For twenty dollars the Lutheran Trustees then sold to the German Reformed their half of the naked wall and roof, which were soon after also pulled down and used by the Reformed for various purposes. This was the end of the old, log, Union church.

#### CHRIST'S LUTHERAN CHURCH.

The old Union church having become dilapidated and in winter uncomfortable, the want of a new, larger, more convenient, and entirely Lutheran church had been deeply felt for some time. After some deliberation the following heading of a subscription for the erection of such a church was drawn up and circulated with encouraging success:

“We, the undersigned subscribers, promise to pay the respective sums opposite our names towards the erection of a *Lutheran Church* at New Bloomfield, Perry County, Pa., to be used for the

\* So far the discourse.

preaching of the Gospel of our Lord Jesus Christ according to the Old and New Testament, our only infallible rule of faith and practice. Dec. 1st, A.D. 1855."

On the 18th of January, 1856, according to previous notice, the members of the Lutheran congregation met in the old Union church to elect a *Building Committee* and consult on other matters pertaining to the erection of the new church. A hymn was sung. The pastor then offered a prayer, after which he stated the object of the meeting. The vote being taken, it was found that the following brethren were unanimously elected the building committee, viz., Samuel Comp, Dr. Jonas Ickes, Henry Rice, John Beaver, Sen., and Jacob Stoufer. This committee was then instructed to consult with the German Reformed brethren respecting the propriety of dividing, equally, the ground on the southeast front of the graveyard, held jointly by the two denominations; to see other churches and lay before the congregation the plan of the proposed new church; to contract for the erection of the new church edifice; and, finally, to superintend the erection of the new church, and see to it that it be built according to the contract. Without delay, the committee entered on the discharge of their duty with energy and unanimity.

According to previous announcement, the Elders, Deacons, and Trustees of both denominations met in the old Union church on the 28th of February, 1856, to divide the ground held jointly by the Lutherans and German Reformed. Dr. Jonas Ickes was chosen *President* and Rev. Samuel Kuhn *Secretary* of the Convention, and the following action was had:

"The President of the meeting, Dr. Jonas Ickes, stated that the object of the meeting was the equal division of that part of the church lot, and of the church edifice thereon erected, bounded on the south by High Street, east by an alley and the school-house, north by the lower or southern graveyard fence, and west by lands of Samuel Klinepeter. On due deliberation the following resolutions were adopted:

"*Resolved*, 1. That the ground above described, which was the joint property of the German Reformed and Lutheran congrega-

tions, be divided equally between said congregations, after cutting off an alley on the east sixteen feet wide, and also one on the west twelve feet wide, in order that each of the said denominations may employ and use said ground, when so divided, for the purpose of holding and using church edifices as their exclusive property.

*“Resolved, 2.* That the division line is to be occupied by a fence to be built and kept in repair at the equal expense of the two congregations named.

*“Resolved, 3.* That neither of the two churches be built in from the alleys more than five feet.

*“Resolved, 4.* That the German Reformed church edifice shall be built on the extreme west end and the Lutheran church edifice on the extreme east end of said lots, alleys and spaces excepted as stated in the 1st and 3d resolutions.

*“Resolved, 5.* That the error in the deed, relating to the right of the Lutheran congregation to a piece of ground purchased jointly by the German Reformed and Lutheran congregations for the use of an additional burying-ground, be so amended and corrected in the deeds of conveyance as that the Lutheran congregation may be recognized as joint owner of said piece of land.

*“Resolved, 6.* That within the space of two years, dating from the first of April, A.D. 1856, to the first of April, A.D. 1858, the old church building, now standing on the above named property and known as the ‘Union church,’ shall be taken down and all the material equally divided between the two congregations owning it.

*“Resolved, 7.* That the Trustees of both congregations be instructed to employ Daniel Gantt, Esq., to survey the ground and make the deeds of conveyance forthwith, and that the expenses thereof be defrayed equally by the two congregations.

“The minutes having been read, they were, on motion, unanimously approved. The meeting adjourned indefinitely.

Signed,

“JONAS ICKES,

“President.

“SAMUEL KUHN,

“Secretary.”



On the 3d of May, the same year, the building committee contracted with Messrs. William Stoufer and Thomas Sutch, Jr., for the erection of the Lutheran church-edifice. Dr. Ickes wrote the article of agreement.\*

On the 5th of May the building committee and contractors met, and, assisted by D. Gantt, Esq., in the use of the compass, staked off the ground on which to erect the church-edifice. On the 5th of September following, the bricklayers commenced to raise the wall.

*The laying of the corner-stone.*

On Friday evening, the 19th of September, 1856, the Rev. Joseph R. Focht preached in the old Union church from Jeremiah 8 : 20.

On Saturday, the 20th, at the same place, the Rev. Joshua Evans preached at 10 o'clock, A.M., a suitable discourse from 1 Pet. 2 : 5. After the delivery of the sermon, about *seventy dollars* were obtained by subscription and collection. The assembly proceeded then to the foundation of the new church-edifice. Here a hymn was sung. The pastor then read the usual liturgical lesson, and announced the names of the documents deposited in the east corner-stone. The following paper was read, and the documents mentioned therein were deposited with it in the corner-stone :

*"In the name of the Father, the Son, and the Holy Ghost. Amen.*

"1. The Lutheran congregation at New Bloomfield, Perry County, Pennsylvania, having deeply felt the want of a new, larger, and more convenient house of worship, resolved, in reliance on the aid of God and for the promotion of His glory, to erect this house, wherein the pure Gospel of our Lord Jesus Christ is to be preached, and the sacraments of the New Testament administered in accordance with the inspired Scriptures of the Old and New Testament, our only infallible guide in matters of faith and practice.

\* To the great regret of the congregation and remaining members of the Building Committee, soon after this Dr. Ickes moved to Monmouth, State of Illinois.



“2. The doctrines to be preached and taught in this church shall be in strict and full agreement with the doctrinal basis of the General Synod of the Lutheran Church in the United States, viz., the doctrinal articles of the Augsburg Confession, which, though subordinate to the Holy Scriptures, we believe do teach the fundamental doctrines of the word of God. Every doctrine, or shade of doctrine, which in anywise deviates from or conflicts with this creed or basis of the General Synod of the Lutheran Church in the United States, is hereby excluded from this house.

“3. The *Formula* of the General Synod of the Lutheran Church in the United States for government and discipline, or a constitution in no way conflicting with said *Formula*, is and shall always be the rule for the government and discipline of the congregation worshipping in this church.

“4. This house we build with an eye single to the glory of the Triune God, Father, Son, and Holy Ghost, for our present and eternal good, the good of our children and successors, and the good of the community at large.

“Having thus set forth the rule of our religious belief, the form for our government and discipline, and the design for which we build this house—

“Be it therefore known to all to whom these presents shall come, that this, the corner-stone of *Christ's Lutheran Church* at New Bloomfield, Perry County, Pennsylvania, was laid in the name of the Triune God, on the twentieth day of September, Anno Domini, one thousand eight hundred and fifty-six, and the eighty-first year of the Independence of the United States of America, Franklin Pierce being *President* of the United States, and James Pollock *Governor* of the State of Pennsylvania.

“And when the tooth of time shall have demolished these walls, and all those who aided in raising them shall have gone to their graves, may those, who shall uncover this stone, learn from this document the religious belief and benevolent design of their forefathers, and be thereby incited to prosecute and extend the great and glorious cause of the Divine Redeemer, to whom with

the Father and Holy Ghost be given praise and honor, thanksgiving and glory, now and forever. Amen.

"1. *The ministers present are :*

Rev. David H. Focht, Pastor loci.

Rev. Joseph R. Focht, Pastor of the Dillsburg Lutheran charge, York County, Pa.

Rev. Joshua Evans, Pastor of the Newville Lutheran charge, Cumberland County, Pa.

Rev. Samuel Kuhn, Pastor of the German Reformed church at New Bloomfield, Perry County, Pa.

"2. *The church-council consists of the following persons :*

Rev. D. H. Focht, *ex officio* chairman.

John Beaver, Sen.,	} Elders.	Samuel Comp,	} Deacons.
William Lenig,		Jacob Stoufer,	
		David Tressler,	

"3. *The following are the building committee :*

Samuel Comp, John Beaver, Sen., Henry Rice, and Jacob Stoufer.

"4. *The contractors are :* Messrs. William Stoufer and Thomas Sutch, Jr.

"5. *The documents deposited with this paper are the following :*

"1. The Holy Bible (English). 2. The Lutheran Hymn-Book (English, revised edition, miniature). 3. Luther's Smaller Catechism (English, General Synod's 6th edition). 4. Proceedings of the 31st Convention of the West Pennsylvania Synod. 5. The Lutheran Observer of Sept. 19th, 1856. 6. The Lutheran Almanac (English) for 1856. 7. A copy of each of the county papers, viz. : *a.* The People's Advocate and Perry County Democrat of Sept. 17th, 1856 ; *b.* The Perry County Freeman of Sept. 18th, 1856 ; *c.* The Perry County Democrat of Sept. 18th, 1856."

The documents being all deposited, Rev. S. Kuhn offered a prayer to God for His blessing on the exercises. A hymn was then sung, after which Rev. J. Evans dismissed the assembly by pronouncing the apostolic benediction. Thus ended the exercises connected with the laying of the corner-stone.

On the 23d of October the bricklayers finished the walls. The building was then put under roof and closed in. Thus it stood till the spring of 1857. The spire and rod were put up in June, and on the 20th of October, 1857, the church being now ready for consecration, the building committee and contractors made a final settlement. The contractors received *three thousand dollars* for their work. The congregation found the bell, the lamps, and all the furniture; and the basement was as yet left unfinished.

*Consecration of the Church.*

On Thursday evening, the 22d of October, 1857, the Rev. P. Willard preached the first sermon in the new church, from Matt. 25 : 46. "And these shall go away into everlasting punishment." Theme: *The burial of the soul.* On Friday, 23d, at 10 o'clock, A.M., Rev. George A. Nixdorff preached from Psalm 135 : 3-5. This evening, Rev. P. Willard preached from Prov. 3 : 15. Theme: *The value of religion.* A large congregation was in attendance. On Saturday, the 24th, at 10 o'clock, A.M., the Rev. B. Kurtz, D.D., LL.D., preached from Matt. 20 : 29-34. *The two blind men.* This evening, the Rev. J. Evans preached from John 16 : 19, 20. On Sunday, the 25th, at 10 o'clock, A.M., Rev. Dr. Kurtz preached the dedication sermon to a densely crowded congregation, from Matt. 6 : 10, "Thy kingdom come." About eight hundred dollars were then secured by subscription and collection; but as over a thousand dollars were required to cover all liabilities, and as it was deemed inconsistent to dedicate the house to God so long as the expenses thereof were not met, the dedication services were deferred till evening. This evening, the Rev. P. M. Rightmyer preached from Psalm 137 : 5-6. Subscriptions and a collection were then obtained to the amount of two hundred and twenty-eight dollars. All liabilities being thus met by the liberality of the people, the pastor proceeded to consecrate the church by the distinguishing name, *Christ's Evangelical Lutheran Church*, to the service of God, according to the consecration formula in our Liturgy. Rev. J. Evans offered the dedicatory prayer. To-day the church could not near contain all

the people assembled. The work is done; bless the Lord, O, my soul! This evening, Dr. Kurtz preached also in the Presbyterian church at Bloomfield. On Monday evening, the 26th, the pastor preached from Heb. 11 : 13, "And pilgrims on earth." Here ended the exercises connected with the dedication of the new church.

This is a neat and well-built brick church-edifice, *fifty-eight* feet long by *forty-three* feet wide, has a basement *forty* feet square, a Gothic front, is surmounted by a tall spire and sweet-toned bell, is eligibly located, and reflects much credit on the taste and skill of the architects and on the liberality of the congregation. The internal arrangement is tasteful and judicious.

Having attended a series of lectures on the Catechism of the Church, and being found possessed of the requisite qualifications, on the 14th of November, 1857, Mrs. Louisa Woods was received as a member by certificate, and the following persons were confirmed :

Miss Amanda Jane Kissinger,	Miss Cath. Elizabeth Roth,
“ Harriet Fritz,	“ Marg. Rebecca Eckert,
“ Maria Roth,	“ Matilda A. Huss.

“ May we, a little band of love,  
We sinners, sav'd by grace,  
From glory unto glory chang'd,  
Behold thee face to face.”

In May, 1858, the Synod of Central Pennsylvania held its fourth annual convention in this church. Mr. Samuel Shuman, as delegate of the charge, attended the sessions of this convention.

On the 1st of October, 1858, Mr. William Ferguson and Isabella his wife were received as members by certificate, and on the 16th of the same month, the following brethren were confirmed :

David Holmes (baptized),	William C. Stahl.
Henry M. Sweger,	

“ Onward, now, to glory move ;  
More than conqu'rors ye shall prove ;  
Though oppos'd by many a foe,  
Christian soldiers, onward go !”

In February, 1859, during a protracted meeting, in which the pastor was assisted by the Rev. I. J. Stine, it pleased the Lord to pour out his spirit on the congregation, and a number of persons professed to have found peace by faith in Jesus Christ. Some of these, after having been still more fully instructed, were confirmed on the 12th of March, 1859, viz. :

George W. Black (baptized),	Mrs. Angeline Shade,
Mrs. Sarah E. Rice (baptized),	Miss Lydia Sweger.
“ Catharine R. Weaver,	

“ Thy pard’ning love so free, so sweet,  
Dear Savior, I adore ;  
O keep me at thy sacred feet,  
And let me rove no more.”

In May, 1859, Mr. Samuel Comp, as delegate of the charge, attended Synod at Mifflinburg, Union County, Pa.

On the 12th of November, 1859, Mrs. Lucinda Peck was received as a member by certificate, and the following persons were confirmed :

John Comp,	Miss Ann Eliza Holmes,
Andrew P. Comp,	“ Mary Eliz. Stoufer,
Joseph Hair,	“ Sarah Ann Stoufer.

“ Religion should our thoughts engage,  
Amidst our youthful bloom ;  
'Twill fit us for declining age,  
And for the awful tomb.”

In May, 1860, Mr. Darius J. Long, as delegate of the charge, attended Synod at Petersburg, Perry County, Pa.

On the 4th of August, 1860, Mrs. Mary C. Tressler was received by certificate as a member, and on the 3d of November of the same year, the following were confirmed :

George Tressler, William H. Shade, Miss Margaretta Rice.

“ But drops of grief can ne’er repay  
The debt of love I owe ;  
Here, Lord, I give myself away,  
'Tis all that I can do.”

In May, 1861, as delegate, Mr. Samuel Comp represented the charge in Synod at Belleville, Mifflin County, Pa.

On the 26th of October, 1861, Mr. George Rempfer and his wife Nancy Ann were received by certificate as members of this church, and Miss Sophia Swartz and Miss Catharine Ann Eckert by confirmation. And on the 12th of April, 1862, Mr. Peter S. Albert, and Mr. Joseph Abrams and his wife Amanda, were also received by certificate. May these friends be richly blessed in their present church-relation !

“ Kindred in Christ, for his dear sake,  
A hearty welcome here receive :  
May we together now partake  
The joys which only he can give.

“ Thus, as the moments pass away,  
We'll love and wonder and adore ;  
And hasten on the glorious day  
When we shall meet to part no more.”

In May, 1862, Mr. Christian Long, Sen., of Newport, as delegate of the charge, attended Synod at Selinsgrove, Pa.

The basement story of Christ's Church, hitherto unfinished, was completed in May, this spring, at an expense of about two hundred dollars. Mr. Isaiah Kitner did the plastering and Mr. Joseph Fredericks the carpenter work. The room is forty feet square, and well adapted for Sunday-school, weekly lectures, &c.

For a few general remarks in regard to the Bloomfield pastorate, the reader is referred to the end of this chapter. May heaven smile graciously upon all the dear people of this charge !

The following brethren have at different times served as officers since the organization of the English Lutheran congregation in June, 1844 :

*Elders.*

Jacob Crist, . . .	from 1844 to 1850.
David Deardorff, . . .	" 1844 to 1846.
John Rice, . . .	" 1846 to 1850.
David Tressler, . . .	" 1850 to 1853.
William Erb, . . .	" 1850 to 1854.
John Beaver, . . .	" 1855 to 1858.
William Lenig, . . .	" 1855 to 1858.
Samuel Comp, . . .	" 1858 yet in office.
Henry Rice, . . .	" 1858      "

*Deacons.*

Henry C. Hickok, Esq., . .	from 1844 to 1846.
George Attig, . . .	" 1844 to 1846.
Alex. C. Klink, . . .	" 1846 to 1850.
William Erb, . . .	" 1846 to 1850.
Dr. Jonas Ickes, . . .	" 1850 to 1855.
John Roth, . . .	" 1850 to 1855.
Andrew Hensel, . . .	" 1850 to 1855.
Samuel Comp, . . .	" 1855 to 1858.
David Tressler, . . .	" 1855 to 1858.
Jacob Stoufer, . . .	" 1855 to 1858.
John Roth, . . .	" 1858 to 1861.
John Rice, . . .	" 1858 to 1861.
Jacob Fritz, . . .	" 1858 yet in office.
George Tressler, . . .	" 1861      "
William Titzel, . . .	" 1861      "

*Trustees.*

Jacob Crist, . . .	from 1844 to 1850.
David Tressler, . . .	" 1850 to 1853.
John Rice, . . .	" 1850 to 1855.
Samuel Comp, . . .	" 1855 yet in office.
John Beaver, . . .	" 1855      "

## SECTION II.

ST. ANDREW'S (*Shuman's*) CHURCH IN SAVILLE TOWNSHIP.

At the close of the last century and the beginning of the present, a large number of Lutherans settled at and east of where Ickesburg was afterwards located, in Juniata, now Saville, Township. Of these, the Ickes, Lyons, Shuman, Long, Anders, and a number of others, were among the earliest Lutheran families that settled here. They had however no church nearer than Loysville or Bloomfield, to either of which places they had to go a distance from eight to twelve miles. Occasionally they were visited by a minister of their own Church, who preached in private dwellings and school-houses. Some time in 1812, the

*Rev. Frederick Oberhauser,*

a native of Holland and a man of great literary attainments, but lamentably deficient in other respects, located somewhere in To-boyne Township, in the vicinity of Blain, and for a number of years regularly visited and preached for the scattered members of the Lutheran Church in the neighborhood of Ickesburg and some other places in that part of Sherman's Valley. About two miles east of Ickesburg, at the house of Mr. Andrew Shuman, and at Mr. Crist's, he preached once every four weeks for about two years. He instructed a class of catechumens in the Catechism in this neighborhood, and in 1815, at the house now occupied by Mr. Andrew Shuman, near his mill and St. Andrew's Church, he had communion, and confirmed the following twelve persons :

Peter Long,	Daniel Hall,
Henry Long,	Miss Elizabeth Long,
Daniel Sunday,	" Rebecca Hall,
Isaac Frantz,	" Elizabeth Beistlein,
Nicholas Lyons,	" Margaret Long,
John Crist,	" Sarah Hartman.

A number of the above persons are still with us, and are among the most useful aged members of the Church. They are all



venerable for age. Forty-seven years ago they united with the Church; six of them have gone to the grave, and six of them still linger on its verge. They formed the nucleus of the congregation organized about fifteen years after the time of their confirmation. A few years hence, and they will be among us no more. Most of them were useful in their day, and their names are intimately associated with the history of St. Andrew's Church. Besides these, and still older than these, we may mention the name of Andrew Shuman, who put the roof on the old log (Christ's) church at Bloomfield in 1798, donated the land on which St. Andrew's Church was erected, and died in peace and a bright hope in 1852, aged 78 years,—also Adam and John Lyons, and the Anders,—all of whom took a deep interest in having the Gospel regularly preached in their midst. These have all gone to their rest.

Rev. Oberhauser preached and administered the sacraments in the houses of the members, and deserves the credit of having collected the members and laid the foundation of a future and prosperous congregation. At a time when the country was distracted by the English war he did what he could for Christ. He was learned, but unable to make his learning of much avail. As he was not supported by preaching, he also practised medicine. Thus he endeavored to do good to the bodies and souls of his people. On account of the increasing infirmities of age, soon after he had confirmed the above persons, he ceased to preach in this vicinity. He died on the 12th of April, 1821, aged 75 years. His large library, consisting of books chiefly in the Dutch and Latin languages, was afterwards sold at half its real value. Some forty volumes of it are now in the writer's library.\*

After Rev. Oberhauser ceased to preach here, as the members were not regularly organized into a congregation, they scattered like sheep without a shepherd. When in 1815, the

*Rev. John William Heim*

commenced to preach at Loysville, in passing from Juniata to

\* See note on p. 95.

Perry County, he preached occasionally in private dwellings at Ickesburg and the surrounding neighborhood. Still, if the members wished to attend preaching regularly, they had to go to Loysville or Bloomfield, and to the one or the other of these places the young people also went to attend catechetical instruction. At that time people did not deem it hard to go on foot from eight to twelve miles to preaching and catechizing. Then they could endure more than they now can, or they had more religion than they now have, or, probably, they then endured and possessed what is now by many only looked at and professed. "The tree is known by his fruit."

In the spring of 1828, Rev. Heim moved to Loysville, and after this he preached in this neighborhood on week-days about once every four weeks. Thus the members were collected and encouraged, and soon the want of a suitable house wherein to worship God was felt, and measures taken to erect such a house. The following heading of a subscription was circulated with encouraging success.

"We, the subscribers, consider ourselves bound to pay the sum opposite to our names to such place as subscribed for,\* for the purpose of erecting a German church in Saville Township, Perry County, near Andrew Shuman's lower mill, or near Ickesburg. The 16th day of September, 1829."

The amount obtained by subscriptions justified the members in proceeding to erect the proposed house of worship. A site near Shuman's lower mill, and about two miles east of Ickesburg, was selected for the location of the church. In the meantime Rev. Heim continued to preach in private dwellings. The congregation was also regularly organized, and a congregational constitution was drawn up. The following brethren constituted the first Lutheran church-council here :

Frederick Anders, <i>Elder</i> .	Peter Long,	} <i>Trustees.</i>
John Beistlein, <i>Deacon</i> .	John Swartz,	

\* *i. e.* either near Shuman's mill or Ickesburg, both places being proposed as proper locations.

Rev. Heim wrote the following constitution in the German language. This instrument of writing is substantially the same as the constitution adopted at Loysville in 1827, and we will therefore introduce here only that part of it which differs from the Loysville constitution. It makes no mention of the Augsburg Confession or any other specific rule, except the Bible, according to which the Gospel is to be preached. It reads as follows :

#### CONSTITUTION OF ST. ANDREW'S CHURCH.

*In the name of God the Father, Son, and Holy Ghost. Amen.*

God is a God of order, and, therefore, every undertaking that is to meet with His approbation and redound to His glory, must be carried on in the spirit of order, of love, and of peace. As we have concluded to erect a house, which we intend to consecrate to the service of God, and in which we, our children and their posterity, will conduct our public worship of God, therefore, *We*, the Church-Council and members of the congregation, do, on this day, —, 1830, pledge ourselves to observe most conscientiously, and as far as lieth in the power of man the following constitution :

#### CHAPTER I.

##### OF THE CHURCH, THE LAND THERETO BELONGING, AND THE GRAVEYARD.

Our church, called St. Andrew's, built on one acre of land, which Andrew Shuman gives for the purpose by a deed of conveyance, situate in Saville Township, Perry County, and State of Pennsylvania, is and shall always continue to be a Union church in the use of the two religious denominations, namely, the Evangelical Lutheran and the Evangelical Reformed, and so it shall remain until, by mutual agreement of both denominations, the one congregation shall purchase the right of the other; and it shall at no time be allowed that any other doctrine than the Evangelical Lutheran and Evangelical Reformed be preached in this church, but the doctrines held by these two religious denomina-

tions shall be preached in purity according to the Bible without any admixture of error. [The remaining portion of the Constitution is word for word the same as the Loysville constitution, and need not be repeated here. See pp. 37-41.]

To ratify the above Constitution, we, the Church-Council and members, subscribe our names :

*Lutheran members.*  
 Frederick Anders, *Elder*,  
 John Beistlein, *Deacon*,  
 Peter Long, } *Trustees*,  
 John Swartz, }

Henry Swartz,  
 Jacob Comp,  
 George Markel,  
 Henry Pickard.

Henry Long,  
 Andrew Shuman,  
 Nicholas Lyons,  
 Adam Lyons,  
 Jacob Anders,  
 Daniel Long,  
 John Anders,

*German Reformed members.*

John Bealor,  
 Adam Stutzman,  
 Daniel Bealor,  
 George Keyser,  
 Joseph Bealor.

The above Constitution has long since become in a great measure obsolete. For after the resignation of Rev. Heim in the spring of 1849, each denomination elected its own church-officers, had its own treasury, and administered discipline and church affairs according to the constitution of its own Synod or General Synod, so that the congregations, after that time, had nothing in common, except that they worshipped in the same church-edifice.

On the third of April, 1830, Mr. Andrew Shuman and his wife Elizabeth made a deed "for one acre of land for one dollar, in trust of Peter Long, John Miller, and John Swartz, of Juniata (now Saville) Township, appointed for the Buffalo German Lutheran and Reformed Church," &c.

Andrew Shuman and John Bealor were elected the building committee. The church-edifice was erected in the summer of 1831, is a log building, *thirty-four* feet long by *twenty-eight* feet wide. In the fall of 1831, the word of life was first preached in the new church, though the gallery on three sides, the pulpit and

pews were not constructed till 1833. We have been informed that no corner-stone was laid, and the time of the consecration of the church, if it ever was formally consecrated, we have not been able to learn.

Rev. Heim preached here regularly once every four weeks, exclusively in the German language. Having been faithfully instructed in the doctrines of our holy religion, a large class of catechumens was confirmed in April, 1833, of which class the following persons were the majority :

Henry Kleckner,	Mrs. Catharine Jacobs,
William Yohn,	“ Elizabeth Reisinger,
Jacob Reisinger,	“ Margaret Flickinger,
George Kochenderfer,	“ Sarah Smith,
David Crist,	“ Barbara Orris (baptized),
Isaac Long,	“ Elizabeth Long “
Samuel Orris,	Miss Catharine Long,
Isaac Flickinger,	“ Mary Kochenderfer,
Henry Flickinger,	“ Elizabeth Shuman,
Mrs. Sarah Lyons,	“ Mary Anders,
“ Catharine Reisinger,	“ Elizabeth Frantz.
“ Margaret Yohn,	

It is to be regretted that no church-record was kept whilst Father Heim was pastor of the congregation. We are wholly dependent for names and dates on the frail memory of some members. But as might be expected, the names of many of those who were confirmed by Rev. Heim can not be remembered.

In 1836, the following, and a number of others not now remembered, were confirmed :

David Swartz,	Daniel Smith,
George Markel,	Jacob Utly,
John Hall,	Jonathan Hall,
Simon Yeager,	Miss Elizabeth Hall,
Jacob Yeager,	“ Mary Hall,
George Jacobs,	“ Mary Yeager,

Jacob Kleckner,  
Joseph Flickinger,  
Jacob Barriek,

Miss Elizabeth Kleckner,  
“ Elizabeth Zimmerman.

In 1840, a large class of catechumens was confirmed. The following persons are a few of this class :

George Wallet,  
David Long,  
George Utly,  
Mrs. Christiana Berkley,  
“ Sarah Anders,

Mrs. Margaret Comp,  
“ Elizabeth Beistlein,  
Miss Susan Comp,  
“ Mary Utly.

In April, 1842, Rev. Heim confirmed a class, the last he confirmed here, consisting of the following persons :

John Peck,  
George Long,  
Henry Long,  
Christian Wagoner,  
George Kretzing,  
John Flickinger,  
Joanna Wagoner,  
Christiana Wagoner,

Eliza Flickinger,  
Margaret Maul,  
Ann Long,  
Diana Kretzing,  
Catharine Kretzing,  
Rebecca Hall, and some others,  
whose names are not re-  
membered.

Whilst pastor of this congregation, Father Heim preached regularly once in four weeks in the German language. The want of preaching in the English language began to be deeply felt. Hence the members proposed to Rev. Heim that they would support him as they had always done, and that he should continue to preach in German, but that he should allow them to associate with him a minister who could preach in the English language. To this reasonable proposition he objected, and after holding communion in May, 1849, he resigned; and on the 27th of December following, he departed this life in peace. In June of the same year, he was at this place succeeded as pastor by the

*Rev. Jacob Martin,*

who was then pastor of the Bloomfield charge. Rev. Martin preached for this congregation once every three weeks, alternately

in the German and English languages. A church-record was now secured, and hereafter baptisms, confirmations, &c., were regularly recorded. During the summer of 1849, the church was rough-cast outside, and other repairs were made, as the following heading of a subscription shows :

“We, the subscribers, promise to pay to the Trustees of St. Andrew’s Church the several sums annexed to our names, to be applied by them to repairing the said church by plastering, painting, and whatever else may be by them and the other members thought necessary, and also to make all suitable repairs to the graveyard in fencing the same. 1849.”

After being duly instructed and found properly qualified, on Saturday, the 8th of June, 1850, the following persons were confirmed :

Robert Survell (baptized),	Mrs. Nancy Flickinger,
James Campbell “	“ Lydia Ann Hensch,
Joseph Flickinger,	Miss Elizabeth Long,
John Lyons,	“ Sarah Lyons,
Henry Long,	“ Catharine Shuman,
Darius J. Long,	“ Margaret Long,
Mrs. Catharine Frey,	“ Margaret Long.
“ Susan Reisinger,	

On the 3d of January, 1851, the following persons were received by confirmation :

David Barrick,      Hugh Campbell,      David Frey.

Having served the congregation about two years and ten months, Rev. Martin resigned the Bloomfield charge on the 1st of April, 1852, and was succeeded on the 1st of June following by the

*Rev. William Gerhardt,*

who preached here once every three weeks, alternately in the German and English languages. Having been faithfully instructed in the Catechism of the Church, on Saturday, the 18th of June,

1853, the following persons were admitted to full communion by the rite of confirmation :

Andrew J. Shuman,	Miss Julian Lyons,
Frederick Barrick,	“ Susan Shuman,
Henry Alexander Long,	“ Catharine Swartz,
Miss Joanna Long,	“ Maria Spriggle (baptized),
“ Cath. Ellen Long,	“ Catharine Kleckner,
“ Rebecca Long,	“ Mary A. Reisinger,
“ Mary Ellen Long,	“ Margaret Barrick.

On Sunday, the 19th of June, Rev. Gerhardt, at one and the same time, preached a sacramental sermon, a funeral sermon, and his farewell sermon, from 2 Cor. 13 : 14, having served the congregation about one year. The Bloomfield charge was then vacant about eight months. On the 1st of March, 1854, the

*Rev. Adam Height,*

having accepted a call from the charge, commenced his pastoral labors here. He preached to this congregation once every three weeks. The use of the German language in the pulpit was scarcely needed at this time.

On Saturday, the 19th of March, Henry Reisinger was admitted to full membership by confirmation, and John Shuman and Mary A. Reisinger were received by certificate. Having preached here about seven months, in September, 1854, Rev. Height ceased his ministry. The Bloomfield charge was again vacant about eight months. Having accepted a unanimous call from the Bloomfield charge, on the 1st of June, 1855, the

*Rev. David H. Focht*

entered on the discharge of his ministerial labors here. He preached his introductory sermon at St. Andrew's Church on Sunday, the 3d of June, from Exod. 33 : 14, to a large and attentive congregation. At this time the German language in the pulpit is required no more. What a change a short time has wrought ! Not longer than six or seven years ago all the preaching in this church was in the German language, and Father Heim thought the request of the members to have English preaching,



unreasonable and wholly unnecessary. He meant it well, but was clearly behind the wants of the congregation, and the people in general in Perry County, on the subject of English preaching.

Having been faithfully instructed, the following persons were confirmed on the 27th of October, 1855 :

William Hench,	Miss Rheuamma Long,
Daniel Lyons,	" Mary Ann Swartz,
Henry F. Long,	" Matilda Steinberg,
Miss Sarah Berkley (baptized),	" Mary Catharine Shuman,
" Elizabeth Long,	" Sarah Ann Shuman,
" Caroline Long,	" Lydia Ann Smith.
" Ellen Lyons,	

"Jesus! we come at thy command,  
With faith, and hope, and humble zeal—  
Resign our spirits to thy hand,  
To mould and guide us at thy will."

On the 12th of April, 1856, George Jacobs was confirmed, and on the 7th of September following, Mrs. Margaret A. Crist was received by certificate. On the 18th of October, the same year, Mr. Andrew Shuman was received by certificate, and the following persons were confirmed :

Jeremiah Lyons,	Miss Mary Kleckner,
William Trostle,	Mrs. Agnes Shuman (baptized).
Miss Rebecca Lyons,	

"Prepare us, Lord, by grace divine,  
For thy bright courts on high ;  
Then bid our spirits rise and join  
The chorus of the sky."

On the 25th of April, 1857, the following persons were admitted to full communion by confirmation :

John K. Shuman,	Oliver Reisinger,
Samuel Markel,	Mrs. Mary Ann Reisinger,

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word !  
What more can he say than to you he has said ?  
You who unto Jesus for refuge have fled."

On the 10th of October, 1857, the following two persons were received to full communion by confirmation :

Daniel Kleckner,                  Miss Rebecca Jane Kleckner.

“O watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.”

On the 5th of November, 1859, Mr. John M. McKee and Mrs. Catharine Glock, and on the 22d of April, 1860, Mr. Samuel Clouser, were received as members by certificate. The Lord bless these dear friends !

Having been instructed in the Catechism every week for more than four months, on the 8th of December, 1860, Mr. Job Shinn was received by certificate, and the following persons were confirmed :

Jacob B. Shuman,	Miss Charity Long,
Peter Long,	“ Susan Long,
Jacob H. Kleckner,	“ Catharine Long,
John T. Baker (baptized),	“ Elizabeth Ann Long,
Robert Paden, “	“ Sarah Long,
Mrs. Maria Paden, “	“ Mary Ann Klinepeter,
Miss Mary Eliz. Blain (baptized),	“ Cath. Angeline Barrick,
“ Rebecca Shuman,	

“O ! to grace how great a debtor  
Daily I'm constrain'd to be !  
Let that grace, Lord, like a fetter,  
Bind my wand'ring heart to thee !

“ Prone to wander, Lord, I feel it ;  
Prone to leave the God I love—  
Here's my heart, Lord, take and seal it,  
Seal it from thy courts above.”

This congregation, now numbering about one hundred members, has a weekly prayer-meeting and a Sunday-school, both of which are well attended. Piety and intelligence are advancing

among the members, and benevolence and every good cause meet a hearty response at their hands.

Since 1849, when Rev. Heim resigned, the following brethren have at different times served as officers of this congregation :

*Elders.*

Andrew Shuman, Sen., .	from 1849 to 1852.
Nicholas Lyons, . .	" 1849 to 1856.
Henry Long, . .	" 1852 to 1856.
Jeremiah Burkepile, .	" 1856 to 1857.
Samuel Shuman, . .	" 1856 to 1858.
Isaac Long, . . .	" 1857 yet in office.
Andrew Shuman, . .	" 1858 "

*Deacons.*

George Kochenderfer, .	from 1849 to 1851.
Isaac Long, . . .	" 1849 to 1853.
Samuel Shuman, . .	" 1851 to 1856.
Daniel Long, . .	" 1853 to 1857.
David Barrick, . .	" 1856 to 1858.
John K. Shuman, . .	" 1858 to 1860.
Darius J. Long, . .	" 1857 to 1861.
John Lyons, . . .	" 1860 to 1861.
Daniel Lyons, . .	" 1861 now in office.
Henry Long, . . .	" 1861 "

*Trustees.*

Christopher Wagner, .	from 1849 to 1856.
Peter Long, . . .	" 1856 to 1861.

## SECTION III.

ST. JOHN'S (*Bealor's*) CHURCH NEAR MARKELVILLE, JUNIATA TOWNSHIP.

In the beginning of the present century a number of Lutheran families settled in Juniata Township, as the Beistleins, Smiths, Lenigs, Swartzs, Crists, Burrels, and others. Most of these attended preaching at Bloomfield, and some few at Loysville, the distance of six to twelve miles. After the erection of St. Andrew's (Shuman's) Church in 1831, most of them worshipped there, and the rest at Bloomfield. All however were deeply impressed with the urgent necessity of having the Gospel preached in their midst. Hence, in 1839,

*Rev. John William Heim*

commenced to preach for them occasionally in the school-house on the hill near Bosserman's mill, now near Markelville. At the same time a Sunday-school was also started and held at this school-house. These visits of Father Heim convinced the members more than ever of the necessity and advantage of having among them the stated ministrations of the Gospel and of a suitable house of worship. The attendance at the school-house was very encouraging. Measures were then taken to erect, as soon as practicable, a house of worship conjointly with a sister denomination. The following is a copy of the heading of the subscription circulated for aid towards the erection of the proposed church-edifice :

"We, the undersigned, citizens of Juniata Township and parts adjacent, in Perry County, composed of Lutheran and Presbyterian professors, feeling ourselves in a great measure destitute of the preaching of the Gospel among us, to obviate which, we do hereby agree to form a union to enable us to raise money for the erection of a house for public worship in the neighborhood of William Bosserman's mill on Big Buffalo, and on the land of Marx Bealor, who offers a piece of land for that purpose as a free donation; and we cordially invite the friends of religion, both

German and English, to join us in this undertaking, and be sharers in the privileges and advantages of the proposed institution, believing as we do, that *righteousness exalteth a nation, and sin is the reproach of any people.*

“We, therefore, to realize said object, do promise to pay the several sums annexed to our names respectively, to such person or persons as shall be hereafter appointed for that purpose. Witness our hands the 7th January, 1840.”

Messrs. Daniel Swartz and John Bealor were appointed the building committee. A sufficient amount was soon subscribed to justify the building committee to proceed in erecting the proposed house of worship. Mr. Marx Bealor also deeded a piece of land to the use of the congregations as the site for the church-edifice and the graveyard.\* From this deed we make the following extract :

“*This Indenture* made the 7th day of August, 1840, between Marks Bealor of Juniata Township, Perry County, State of Pennsylvania, and his wife Elizabeth, of the one part, and Philip Myers, Samuel Lupfer and William Bosserman, Trustees of a religious society in said township and parts adjacent, composed of Lutherans and Presbyterians united, now about erecting themselves into a congregation, of the other part,—Witnesseth that the said Mark Bealor and Elizabeth his wife, for and in consideration of the many blessings of the Gospel among men and in order to secure and promote it in this corner for the happiness and comfort of themselves, their children, and neighbors, and all others, and also for and in consideration of *one dollar* to them in hand paid by the said Trustees and before the ensealing and delivering thereof, the receipt whereof they do hereby acknowledge and thereof acquit and forever discharge the said Trustees above

\* On the piece of land offered by Mr. Marx Bealor, and now embraced in the graveyard adjoining the church, a number of persons were buried long before the church was built. The tombstone of the first person buried here, bears the following inscription in German: “*Hier ruhen die Gebeine von Sarah Bealor, Tochter von M. Bealor, Starb 6th August, 1810. Alter 8 Jahr, 8 Monat, und 26 Tage.*”

named, their successors and assigns, do by these presents grant, bargain, sell, &c.,—*two and one-half perches over one-half acre*, to have and to hold the said piece or lot of ground, to the said Philip Myers, Samuel Lupfer and William Bosserman, Trustees aforesaid, their successors and assigns forever, for the establishment and support of a church and suitable pastors for said congregation according to justice and their articles of association," &c. See, *Deed-Book, Letter I*, p. 272. The above article of subscription and deed were written by George Monroe, Esq.

The Lutheran congregation was regularly organized in October, 1840, by the election and installation of Mr. John Beistlein, *Elder*, and of Mr. Daniel Swartz, *Deacon*. These were the first officers of the congregation.

Rev. Heim composed also the following church constitution in the German language :

#### CONSTITUTION OF ST. JOHN'S CHURCH.

*In the name of God the Father, of the Son, and of the Holy Ghost. Amen.*

God is a God of order, and therefore everything that is to meet with His approbation and redound to His glory must be done in the spirit of order, of love and peace. We, the Church-Council and Church-members, do therefore, on this 4th day of October, 1840, bind ourselves to observe most faithfully and in as far as in us lies the following Constitution :

#### CHAPTER I.

##### OF THE CHURCH AND GRAVEYARD.

Our church, called —, erected on the ground given for the purpose by Marcus Bealor, containing eighty-two rods, situate in Juniata Township, Perry County, and State of Pennsylvania, is and shall always remain a Union church for the use of the two religious denominations, namely, the Evangelical Lutheran and

Evangelical Reformed, and so it shall continue until by mutual agreement the one denomination purchase the right of the other. And in this church no other doctrine shall be preached and taught than that of the Evangelical Lutheran and Evangelical Reformed Churches according to the Bible and the Augsburg Confession. One denomination shall not interfere in the divine worship of the other, &c. [The remaining part of this Constitution is in every respect the same as that prepared for the church at Loysville, and therefore we refer the reader to that. See pp. 37-41.]

To the above Constitution, we, the Church-Council and Church-members, herewith subscribe our names :

John Bealor,	Philip Reamer,	John Myer,
Samuel Lupfer,	George Gibbons,	Samuel Reisdorff,
Joseph Bealor,	John Leiby,	Daniel Swartz,
John Sosseman,	Wm. Raffinsberger,	Jacob Lenig,
John Dumm,	John Beistlein,	Frederick Reisdorff,
John Crist,	Philip Myer,	Michael Earhart,
Joseph Carl,	George Carl,	Jonas J. Smith.
David Bealor,		

The above Constitution has gone into disuse, and each congregation manages its affairs according to its own Synod's form of government and discipline.

The corner-stone of the new church was laid in October, 1840, when Rev. Heim and Rev. Fred. Becher officiated. A difference arose among the members respecting the plan on which the church edifice was to be built. Some were in favor of a gallery on three sides, and some were opposed to having any gallery. The question was then put to vote. The majority voted to have no gallery at all; but for the sake of peace the majority yielded to the minority, and in this way peace was easily restored and the edifice was raised, though for a long time some were dissatisfied, and perhaps justly too, with the three galleries. The edifice is *thirty-five* feet long by *thirty* feet wide. It is a log-frame structure. Inside it has high galleries on three sides, supported by heavy posts and cross-beams, a high pulpit, high seats, and is in many

respects badly arranged. It seems to have been adapted on purpose to make preaching go hard. It is truly surprising that in those days a much cheaper way of building far more convenient church-edifices did not suggest itself to the minds of the people in Perry County.

The church was dedicated in April, 1841, and called *St. John's Church*. Rev. Heim and Rev. Ernst were present and preached on the occasion. The Sunday-school was now removed to the church.

Rev. Heim preached here once every four weeks, exclusively in the German language. The members scattered throughout Juniata Township were collected and much encouraged by having a church and regular preaching in their midst. The Sunday-school was encouraged and flourished.

After having attended a course of lectures on the Catechism of the Church, on Saturday, the 2d of December, 1843, the following persons were admitted to communion by confirmation :

David Titzel,	Mrs. Nancy Zollenberger,
Michael Smith,	Miss Lydia Carl,
Jonas Beistlein,	“ Catharine Frantz,
Michael Kleckner,	“ Mary Crist,
Mrs. Ann Mary Kleckner,	“ Sarah A. Burrel,
“ Margaret Crist,	“ Susan Beistlein,
“ Margaret Schultz,	“ Margaret Reisdorff.
“ Mary Weiskessel,	

On Sunday (December 3d), the whole number of communicants was seventy-one, though it is certain that they were not all members of this congregation. Rev. Heim had communion here but once a year, and, with the above exception, always in spring, and sometimes on week-days, as follows: Sunday, May 19th, 1844, sixty-three communicants; Sunday, March 23d, 1845, forty-five communicants; Sunday, April 19th, 1846, forty-nine communicants; Sunday, May 16th, 1847, fifty communicants; Wednesday, April 19th, 1848, forty-nine communicants; and Wednesday, April 18th, 1849, catechumens and old members, fifty



communicants. This was the last communion he held here. On Tuesday previous, namely, the 17th of April, 1849, the following persons were confirmed :

George W. Titzel,  
Josiah R. Titzel,  
Daniel Crist,  
Jonas Lenig,  
Edward Kepner,

Peter Beistlein,  
Miss Rebecca Titzel,  
“ Magdalene Lenig,  
“ Catharine Beistlein,  
“ Margaret Beistlein.

Rev. Father Heim fell asleep in Jesus on the 27th of December, 1849, having organized and served the congregation as pastor about ten years. As some of the catechumens could not read the German language, Father Heim attempted sometimes to explain to them the doctrines of our religion in English, though this was difficult for him to do and very unsatisfactory to the catechumens. Preaching in the English language had here become highly necessary.

In 1849, the church was roughest outside and plastered inside, and other improvements were made.

According to a division made of the charges served by Rev. Heim and Rev. Martin, at Bloomfield, in February, 1850 (see pp. 52-54), this congregation was attached to the Bloomfield charge, and early in the spring of 1850, the

*Rev. Jacob Martin*

commenced his pastoral labors here. On the 19th of May, 1850, he held the first communion at this place, when thirty-seven members communed. He preached here once every three weeks, about one-third in the English language. Some of the fathers were very much displeased at him for preaching in the English language in *their* church,—in the church *they* had built. They thought it an unwarrantable innovation, a new measure not to be tolerated. But the fathers were gradually overruled by the pressing want of the sons. The transition from the German to the English language was slowly but surely going on. The German-speaking portion of the congregation blamed Rev. Martin for in-

troducing English preaching, and were offended at him for it. Hence, at his second communion, on the 3d of November, 1850, only twenty-nine communed. Time has, however, fully vindicated the course Rev. Martin pursued in this matter. He did a good work, and prepared the way for his successors. After Rev. Heim's departure not a single person has, to this time (1862), come to be catechized in the German language. Thus clearly showing the folly of resisting the introduction of the use of the English language.

During the winter of 1851, Rev. Martin instructed a class of catechumens in the Catechism, and on Saturday, the 22d of March, the same year, the following persons were confirmed :

William T. Kepner,	Miss Mary Frantz,
Miss Mary Ann Burd,	" Mary A. Raffinsberger,
" Priscilla Jane Boyer,	" Hannah Bealor,
" Julian Burd,	" Mary Beistlein.
" Susan Frantz,	

On Sunday, the 23d, the whole number of communicants was forty-nine. On Sunday, the 4th of March, 1852, Rev. Martin held his last communion here, and also, at the same time, he preached his farewell sermon, having served the congregation about two years. In June following, he was succeeded by the

*Rev. William Gerhardt,*

who preached here once every three weeks, alternately in the German and English languages. The Lutheran congregation bought at this time a church-record, and after this entries were regularly made of baptisms, confirmations, &c. The young members demanded that half of the preaching should be in the English language, and the old members could no longer deny the request. On the 14th of May, 1853, the following persons were confirmed :

George Fleisher,	John A. Beistlein,
William Titzel,	Samuel Beistlein,

Ezra P. Titzel,  
Levi Smith,  
John Beistlein,

Miss Elizabeth Miller,  
“ Lucetta Smith,  
“ Mary Zollenberger.

Rev. Gerhardt resigned and preached his farewell sermon at this place on the 12th of June, 1853, having served the congregation only about one year. The Bloomfield charge was then vacant about eight months. Having accepted a call from the charge, the

*Rev. Adam Height*

commenced his pastoral labors here on the 1st of March, 1854. Having preached only about seven months in the charge, for reasons not necessary to state, he ceased his ministry in September of the same year. The charge was then again vacant about eight months. Having accepted a call from the congregations composing the Bloomfield charge, the

*Rev. D. H. Focht*

entered on the discharge of his ministerial duties in the charge on the 1st of June, 1855, and preached his introductory sermon at *St. John's Church*, on Sunday, the 10th of June, from Col. 1 : 28 : “Whom (Christ) we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.”

Having been for some time faithfully instructed in the Catechism in the fundamental doctrines of the Christian religion, on Saturday, the 24th of November, 1855, the following persons were confirmed :

David Wolf,  
John S. Dougherty (baptized),  
Mrs. Eliza Yeager, “  
Miss Caroline Anders,

Miss Elizabeth Anders,  
“ Sophia Yeager,  
“ Hetta Swartz,  
“ Sarah Ann Burrel.

Two of the above have since gone to the eternal world. They died in peace and the hope of heaven.

“O Lord of hosts, thou God of grace,  
How blest, divinely blest, is he  
Who trusts thy love and seeks thy face,  
And fixes all his hopes on thee !”

On Sunday, the 25th, the whole number of communing members was seventy-five. Fifteen others also communed. This meeting commenced on Tuesday evening previous. The catechumens, who had hitherto met only once a week, were now met once every day, and received instruction and engaged in singing and prayer. The Gospel was preached every evening during the week. These exercises were well attended, and lasting impressions for good were made and precious souls converted to God.

On the 10th of April, 1856, Mr. David R. P. Bealor and his wife Nancy were received as members of this congregation by certificate, and on the 25th of October of the same year the following persons were confirmed :

Lemuel O. Foose,	Mrs. Elizabeth Beistlein,
William J. Foose,	Miss Elizabeth Strasser,
Levi Swartz,	“ Sarah A. Taylor,
Isaac Strasser (baptized),	“ Eve Smith,
Mrs. Sarah Smith “	“ Mary Ann Brown,
Miss Marg. Murphy “	“ Magdalene Brown.

“The soul that on Jesus hath lean’d for repose,  
I will not, I cannot desert to his foes;  
That soul, though all hell should endeavor to shake,  
I’ll never—no, never—no, never forsake !”

The prayer-meeting and Sunday-school are well attended, and piety and intelligence are advancing among this people. Surely the Lord has richly blessed the members of this congregation, for which we are unfeignedly thankful. Having labored another year and diligently catechized a class of catechumens, on the 28th of November, 1857, the following persons were confirmed :

Emanuel Whitekettle,	Miss Mary Ann Crist,
Charles Whitekettle,	“ Cath. Elizabeth Crist,
Wm. Henry Flickinger,	“ Lydia Ann Smith,
Levi Hiram Flickinger,	“ Martha Kepner,
David Beistlein,	“ Sarah A. Murphy (bap ).

Two of the above young brethren have since gone to their long rest in heaven. They fell asleep in Jesus.

“Who, who would live always, away from his God;  
 Away from yon heav’n, that blissful abode,  
 Where the rivers of pleasure flow o’er the bright plains,  
 And the noontide of glory eternally reigns:  
 Where the saints of all ages in harmony meet  
 Their Savior and brethren, transported to greet;  
 While anthems of rapture unceasingly roll,  
 And the smile of the Lord is the feast of the soul.”

At this time (on Sunday, the 29th), eighty-two members communed, and on account of sickness and other causes twelve members were absent. This meeting commenced on Tuesday the 24th, and closed on Monday evening the 30th. During this time the pastor catechized the youth once every day and preached every evening and also in daytime. The attendance was good, and the Lord was present to bless. All the catechumens and a number of others professed to have found peace to their souls in an entire consecration of themselves to God by faith in Jesus Christ. May they prove faithful to their covenant vow, and let their light shine by living a godly life!

In October, 1859, Dr. Jacob M. Miller was received as a member of this congregation. After having been instructed in the Catechism about four months, and being found possessed of the requisite doctrinal and spiritual attainments, on the 24th of November, 1860, the following persons were confirmed:

Josiah W. Houanstine,	Miss Sarah Ellen Boyer (bapt.),
Daniel D. Rey,	“ Margaret Burrel,
Miss Mary Kepner,	“ Elizabeth Whitekettle,
“ Sarah Ellen Foose,	“ Sarah Whitekettle,
“ Eliz. Orwan (baptized),	“ Catharine Burrel,
“ Marg. Orwan	“ Barbara Burrel.

“O may my heart, by grace renew’d,  
 Be my Redeemer’s throne;  
 And be my stubborn will subdu’d,  
 His government to own.

“Let deep repentance, faith, and love  
 Be join’d with godly fear;  
 And all my conversation prove  
 My heart to be sincere.”

In March, 1861, Prof. George W. Leisher and his wife Catharine, George Long and his wife Mary, and John Lyons, were received as members of this congregation. May the Lord bless these dear friends and make them abundantly useful in their present church relation !

On the 16th of November, 1861, Mrs. Jane G. Titzel was received by certificate as a member, and on the 22d of March, 1862, Mr. John P. Boyer and his wife Jane Ann were confirmed. The Lord bless these friends !

The members of this congregation, at this time numbering about one hundred, are making commendable progress in the cause of souls and the blessed Redeemer. The use of the German language in the pulpit will, before long, be among the things that were. This is the only congregation of the Bloomfield charge that still requires an occasional sermon in German ; but as the aged pass gradually away, and as the youth all speak the English, the use of the German language must necessarily pass soon away.

Since the organization of this congregation in 1840, the following brethren have at different times served it as its officers :

#### *Elders.*

John Beistlein,	.	.	from 1840 to 1852.
Jacob Lenig,	.	.	" 1852 to 1859.
Jacob Kepner,	.	.	" 1855 to 1859.
David Crist, Esq.,	.	.	" 1859 yet in office.
George Fleisher,	.	.	" 1859 "

#### *Deacons.*

Daniel Swartz, Sen.,	.	.	from 1840 to 1841.
John Fusselman,	.	.	" 1841 to 1843.
David Crist, Esq.,	.	.	" 1843 to 1844.
Jonas J. Smith,	.	.	" 1844 to 1846.
Jacob Lenig,	.	.	" 1846 to 1847.
Jacob Kepner,	.	.	" 1847 to 1849.
Thomas Lenig,	.	.	" 1849 to 1850.
Henry Titzel,	.	.	" 1850 to 1857.

George Fleisher, . .	from 1852 to 1855.
James Foose, . .	" 1855 to 1858.
Jonas J. Smith, . .	" 1855 to 1859.
David R. P. Bealor, . .	" 1857 to 1860.
Joseph Flickinger, . .	" 1858 to 1861.
Thomas Lenig, . .	" 1859 yet in office.
Lemuel O. Foose, . .	" 1860 resigned.
Ezra P. Titzel, . .	" 1860 yet in office.
John Beistlein, . .	" 1861 "

*Trustees.*

Valentine Burrel, . .	from 1843 to 1851.
Jacob Lenig, . .	" 1851 to 1854.
Valentine Burrel, . .	" 1854 to 1860.
Jacob Lenig, . .	" 1855 to 1860.
James Foose, . .	" 1860 yet in office.
Thomas Lenig, . .	" 1860 "

## SECTION IV.

## THE CONGREGATION AT NEWPORT.

Newport, known for many years as Reiderville, was laid out by Mr. Daniel Reider in about 1814. Its growth was very slow till the canal was made in 1830. After that it improved gradually. The town is located on the west bank of the Juniata, and the canal and Pennsylvania railway pass through it.

At the beginning of the present century a number of Lutheran families settled along the Juniata and in the vicinity of Newport. These attended preaching at Bloomfield, a distance from five to ten miles, as they had no church of their own nearer at hand. As early as 1830, the .

*Rev. John William Heim*

preached for them occasionally on week-days in school-houses and

private dwellings. In 1835, a number of persons from near Newport were confirmed at Bloomfield. The town having grown and the number of members increased, after this Rev. Heim preached regularly at Newport once every four weeks in a brick school-house. He preached exclusively in the German language. In 1842, when he was requested to preach also in the English language, he told his hearers: "Now I will come no more." He did not organize a congregation here; this was only one of his preaching stations. The members went to Bloomfield on occasions of communion, and there the young people were also catechized and confirmed. Rev. Heim however collected the members here, and thus accomplished good. In the fall of 1843,

*Rev. Levi T. Williams,*

who had located at Petersburg, now Duncannon, as a sort of missionary for that neighborhood, was invited by some of the members at Newport to visit and preach for them. He accepted the invitation, and in November, 1843, he preached for the first time at Newport, in the old brick school-house, from Acts 10 : 29, "Therefore came I unto you without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me?"

With but few exceptions, Rev. Williams preached in the old brick school-house till he resigned in September, 1845. He preached once every four weeks, and only an occasional sermon in the German language. After he had resigned the German was required by the members no more.

The congregation was regularly organized on the 14th of January, 1844, when the following brethren were elected and installed as its first officers :

Daniel Reider, Sen., <i>Elder.</i>	}	Godfrey Lenig,
	}	Henry D. Smith,
		<i>Deacons.</i>

Early in the spring of 1844, near the canal, a filthy brick warehouse was fitted up to hold in it a protracted meeting. When the time for holding the meeting had come, the use of the Methodist Episcopal meeting-house was generously offered for the pur-



pose, and the meeting was then held here with encouraging success.

The first communion was held on the 2d of June, 1844, in the Methodist meeting-house. On Saturday previous, the 1st of June, after having been duly instructed, the following persons were confirmed :

Christian Long, Sen. (baptized),	Mrs. Ann Long,
David Deardorff                   “	Miss Sarah Smith,
John Wilson,	Mrs. N. Horting (baptized),
Benjamin Horting,	Miss Rebecca Hobble   “

The second communion was held on the 17th of November, 1844. On Saturday previous, the 16th of November, the following persons were confirmed :

Mrs. Priscilla Reider,	Miss Catharine Zigler,
Miss Sarah Ann Nailer,	Mrs. Anna Klink (baptized),
“ Margaretta Bell,	Miss Sarah Miller, by certificate.

For want of a church the congregation labored under great disadvantage. But as the membership was as yet comparatively small, they formed a union with others to build a Union church. The materials for the proposed church were nearly all collected during the latter part of the summer of 1845. Rev. Williams resigned and preached his farewell sermon in September, 1845, from 1 Cor. 16 : 23, “The grace of our Lord Jesus Christ be with you.”

*Rev. Lloyd Knight*

took charge of this congregation on the 1st of October, 1845, and served it in connection with Bloomfield. He preached here once every three weeks in the old brick school-house until the new church was completed. On Saturday the 10th of January, 1846, the following persons were confirmed :

Abraham Horting,	Miss Catharine Smith,
Charles Bressler,	Mrs. Cordelia Henning,
Mrs. Ann Horting,	Miss Eve E. Brown.

On Sunday, the 11th, at the first communion Rev. Knight held here, the whole number of communicant members was *twenty-nine*.

The building committee, appointed to superintend the erection of the church, consisted of Messrs. Christian Long, A. Ziegler, and A. B. Maxwell. A deed for a lot of ground was executed. From this deed we give the following extract :

“ Know all men by these presents, that we, John Wiley of the Borough of Newport, Perry County, and State of Pennsylvania, and Barbara his wife, for and in consideration of seventy-five dollars, to us in hand paid, at the ensealing thereof, by A. B. Maxwell, Jacob Loy and John Fickes, Trustees of the Church, named and styled, *The Union Church of Newport*, the receipt of which is hereby acknowledged, do grant, bargain, sell, &c., . . . to the Trustees aforesaid, . . . a certain lot of ground, . . . for the purpose of erecting a church thereon, to be called by the name, style and title of *The Union Church of Newport*,” &c. This deed was acknowledged on the 1st day of May, 1846. See *Deed Book*, Letter L., p. 446.

The corner-stone of the church was laid on Tuesday the 12th of May, 1846, at 2 o'clock, P.M. Rev. Messrs. Knight and Shull were present and officiated on the occasion. The church was consecrated to the service of God on Whit-Sunday the 23d of May, 1847, as *The Union Church of Newport*. Rev. Messrs. Knight, Weaver and Shull participated in the exercises of this occasion. The church-edifice is a frame structure, forty-two by forty-six feet in size, surmounted by a steeple and bell. It has one end gallery and the internal arrangement is convenient and judicious. The cost of the church was about twelve hundred dollars.

Having been instructed for some time in the Catechism, on the 24th of October, 1847, the following persons were confirmed :

Miss Catharine Leiby,	Miss Margaret Fickes,
“ Catharine Smith,	“ Lavina Smith,
“ Leah Smith,	Mrs. Mary Troup (baptized).

Having served the congregation as pastor about three years and a half, Rev. Knight resigned in June, 1849, and was succeeded, on the 1st of July following, by the

*Rev. Jacob Martin,*

who served this congregation in connection with Bloomfield, preaching here regularly once every three weeks. In a letter, Rev. Martin says: "During my pastorship of the Bloomfield charge, I confirmed between 125 and 150 persons. Their names and the time when they were confirmed, I am not able to give." The congregation had as yet no church-record book. After considerable inquiry we found that on the 20th of April, 1851, the following persons were confirmed:

Jacob A. Wolf,	Michael Smith,
Martin Ziegler,	Christian Martin,
Jacob E. Ziegler,	Andrew Moses,
Daniel Reider,	Miss Rebecca E. Loy,
Robert Taylor,	" Barbara Super,
Frederick B. Kohler,	" Margaret Leiby,
William Wilson,	" Julian Smith,
Benjamin Wilson,	" Barbara Smith,
Henry Asper,	" Margaret Horting,
Stephen B. Holly,	" Elizabeth Horting,
Christian Long, Jr.,	Mrs. Mary Ann Smith,
Charles Grubb,	" Susan Martin,
Isaac Grubb,	" Eliz. Holly, by certificate.

Having collected and instructed another class of catechumens, on the 26th of October, 1851, Rev. Martin confirmed the following persons:

Mrs. Harriet Tate,	Miss Caroline Loy,
" Rebecca Crist,	" Barbara Asper,
" Mary E. Ziegler (baptized),	" Mary Eliz. Ziegler,
" Rachel E. Heims "	" Catharine Yohn,
Miss Mary Ann Wolf "	" Eve Bowers.

At this place the pastoral labors of Rev. Martin were signally blessed by the Lord. Through his instrumentality many souls were made savingly acquainted with Jesus as their Savior, and with gratitude to God they dwell on the name of their former pastor. To the sincere regret of this congregation, Rev. Martin resigned on the 1st of April, 1852, having served it about two years and nine months. The

*Rev. William Gerhardt*

took charge of the congregation in June of the same year, and served it in connection with Bloomfield. He preached here once every three weeks, alternately in the forenoon and afternoon. A church-record book was now bought, and hereafter entries were regularly made of baptisms, confirmations, deaths, &c.

On the 26th of September, 1852, Mr. George M. Miller and his wife Catharine, and in March, 1853, Mr. Francis M. Mickey and his wife Elizabeth, and Mr. George Mickey and his wife Mary, were received by certificate as members of this congregation.

After having been faithfully instructed in the doctrines of our holy religion, on the 22d of April, 1853, the following persons were confirmed :

Jacob M. Miller,

Henry Miller,

Miss Ann Jane Wilson,

Miss Catharine Clouser,

“ Sarah Ann Horting,

“ Rebecca Cath. Horting.

Having served the charge about one year, Rev. Gerhardt resigned in June, 1853. The charge was now vacant about eight months. A call was then extended to the

*Rev. Adam Height,*

and accepted by him. He entered on his pastoral labors in the charge on the 1st of March, 1854. Here he preached once every three weeks. He instructed also a class of catechumens; but before they were confirmed, and for reasons not necessary to record here, having preached for about seven months, in September, 1854, he ceased his ministry.

The congregation then requested Rev. J. Martin to confirm the

persons who had been instructed by Mr. Height. With this request Rev. Martin complied, and on the 10th of December, 1854, the following persons were confirmed :

Harrison A. Kepner,	Miss Mary Jane Kepner,
George M. Miller,	" Catharine A. Smith,
John Fleisher,	" Elizabeth Super.

At the same time Rev. Martin held the communion, and preached a series of sermons for the congregation. The charge was again vacant about eight months. Having accepted a call from the Bloomfield charge, the

*Rev. David H. Focht*

commenced his pastoral labors in the charge on the 1st of June, 1855, and preached his introductory sermon at Newport on the 10th of June, from Col. 1 : 28.

A protracted meeting was commenced here on the 22d of January, 1856, and closed on the evening of the 31st of the same month. During this time some thirty persons professed to have found peace to their souls by the exercise of repentance towards God, and faith in the Lord Jesus Christ. Of these, some were members of the Church, some belonged to other denominations, and some were catechumens. Every day the catechumens and anxious persons were met for prayer and instruction, and every evening there was preaching. To God be given all the praise and glory for this display of his abounding and saving grace !

On the 6th of March, 1856, Mr. George Dunbar was admitted to membership by baptism, and as the result of the above meeting, on the 19th of April following, Mrs. Mary Ann Smith and Mrs. Sarah Tinney were received by certificate, and the following persons were confirmed :

John Horting,	Miss Julian Zigler (baptized),
George A. Smith,	" Margaret Jane Zinn,
Peter Brown (baptized),	" Maria Hunter,
Mrs. Magdalene Horting,	" Mary Jane Asper,
" Martha Ann Armstrong,	" Ameline Hertzell,
Miss Mary Jane Zigler (baptized),	" Ann Clouser.

Soon after his baptism, George Dunbar fell asleep in the arms of death in the sure hope of heaven.

“Great God ! on what a slender thread  
Hang everlasting things !  
Th’ eternal states of all the dead  
Upon life’s feeble strings.”

On the 15th of November, 1856, Miss Sophia Singer was received by certificate, and the following persons were confirmed :

J. Don L. Gantt, Esq. (baptized),      Miss Martha Clouser.  
Miss Amanda Jane Wolf,

One of the above young females has since gone to her grave. May the rest be also ready to depart !

“Peaceful be thy silent slumber—  
Peaceful in the grave so low :  
Thou no more wilt join our number ;  
Thou no more our songs shalt know.”

On Saturday, the 2d of May, 1857, Mrs. Isabella Musser was received by certificate as a member, and the following persons were confirmed :

Abraham K. Long (baptized),      Miss Ann Maria Smith,  
Daniel L. Zigler      “      “ Martha Jane Smith.  
Jacob Super,

Since their confirmation, the last named of the above class has been removed from time to eternity.

“ ’Tis well when Jesus calls,  
From earth and sin, arise,  
Join with the hosts of virgin souls,  
Made to salvation wise.”

On Saturday, the 7th of November, 1857, after having been instructed in the Catechism in the doctrines of our Christian religion, the following persons were confirmed :

Jacob Fleisher,      Miss Margaret R. Smith,  
Miss Catharine Fleisher,      Mrs. Jennie D. Smith.  
“ Mary Smith,

“Let thoughtless thousands choose the road  
That leads the soul away from God ;  
This happiness, dear Lord, be mine,  
To live and die entirely thine.”

On the 24th of April, 1858, Mrs. Mary Harman, and on the 26th of March, 1859, Mrs. Sarah Crist, were received by certificate. At the latter date, Mrs. Martha Ann Wilson was received as a member by the sacrament of baptism. May the great Head of the Church richly bless these members !

In the fall of 1859, an unusual degree of religious interest was clearly seen among the people of God in particular, and in the community at Newport in general. A class of catechumens was formed and instructed for some time. A meeting was held in December, when many souls were awakened, and, as we humbly trust, truly converted to God. On Saturday, the 10th of December, 1859, Mr. Joseph Anderson was received by certificate, and the following persons were confirmed :

Peter K. Lehr,  
Benjamin F. Clouser,  
James Smith,  
Miss Nancy Clouser,

Miss Joanna Hunter,  
“ Eliz. Jane Smith,  
“ Margaret Smith.

“Stand fast upon the solid rock  
Of the Redeemer’s righteousness :  
Adorn the Gospel with your lives,  
And practice what your lips profess.”

Immediately after the above persons were confirmed, a large number of others were found willing to attend the lectures of the pastor on the Catechism. They were regularly instructed. The awakening deepened and extended until it became quite general. Never, perhaps, was there such a wide-spread and genuine work of divine grace at Newport before. In February, 1861, a meeting was commenced, which lasted about two weeks. On this occasion the pastor was some time assisted by the Rev. P. M. Rightmyer. Many souls were awakened by the truth, and directed to Jesus as their only Savior from sin and death eternal. We would do violence to the truth, and the sincere promptings of our own

heart, were we not to refer in this way to a work so precious and gracious, so full of glory and power divine, and long may we praise and bless the Lord for a favor so distinguished and full of love and mercy to poor sinners ! We will not attempt to describe the awfully solemn, deep, and moving scene. The sigh of the penitent, the tears of sorrow and joy, the melting prayer, and the sweet song of praise to God,—all, all tended to make it a holy place and good to be there. To God alone belongs and be given all the honor and glory !

On Saturday, the 3d of March, 1860, Mr. Philip Zigler and his wife Ann Eliza were received by certificate, and the following persons by baptism and confirmation :

John Wertz,	Miss Eliz. Harper (baptized),
George W. Wolf,	“ Julian Horting, “
George Wilson,	“ Sarah J. Horting, “
John H. Horting,	“ Adaline Horting, “
Amos K. Smith,	“ Mary Jane Smith,
Edward H. Mehrle,	“ Mary Jane Horting,
Henry Fleisher,	“ Emeline Horting,
George W. Eckard,	“ Elizabeth Kraft,
Joshua Sweger,	“ Sarah Kraft,
Samuel Fravel,	“ Levina Hunter,
Nathan Newkirk (baptized),	“ Rachel Hunter,
Miss Sarah Clouser, “	“ Lydia Ann Super,
“ Lydia Clouser, “	“ Mary Ann Fleisher,
“ Asenath Clouser, “	“ Eliza Jane Wertz.
“ Nydia Super, “	

“ Here I raise my Ebenezer,  
Hither by thy help I've come,  
And I hope, by thy good pleasure,  
Safely to arrive at home.

“ Jesus sought me when a stranger,  
Wand'ring from the fold of God ;  
He, to save my soul from danger,  
Interpos'd his precious blood.”

On Sunday, the 4th of March, the whole number of members



who communed was one hundred and twenty-three; also sixty-three, who were not members of this congregation, communed; thus at this time the whole number of communicants was one hundred and eighty-six. On account of sickness and other causes, about ten members were absent.

On the 10th of November, 1860, Mrs. Martha Mahaffey and Thomas and Alexander Mahaffey were, by certificate, received as members of this congregation, which numbers at this time (1862) about one hundred and thirty-five members. During the seven years the present pastor has had this congregation in charge, seventy-nine members were added to it by confirmation and certificate.

There is connected with the congregation a well-conducted and flourishing Sunday-school. The weekly prayer-meeting is regularly kept up, and is generally well attended. The members generally supply themselves with the literature of the Church, and their piety is consistent and intelligent. Their annual contributions to the various causes of benevolence in the Church are liberal, owing, doubtless, to their knowledge of the wants of the Church, derived from the reading of the *Lutheran Observer*.

Owing to the largeness of the charge, no pastor has been able to preach here oftener than once every three weeks. This is to be regretted very much. The congregation ought to have preaching at least once every two weeks, and if possible every Sabbath. We sincerely hope that, before long, some arrangements will be made to secure this much-needed and desired end.

On the 22d of March, 1862, Mrs. Elizabeth Wilson and Mrs. Jemima Fleisher were received as members by certificate, and at the same time Peter Wolf, his wife Susan (baptized), Miss Levina Huggins, and Miss Mary Ann Ackley were received by confirmation. Dear friends, be faithful to the end, and you shall receive the crown of life.

Since the organization of the congregation on the 14th of January, 1844, the following brethren have at different times served as its officers :

*Elders.*

Daniel Reider, Sr.,	.	from Jan. 1844 to 1846.
Benjamin Horting,	.	" 1846 to 1855.
John Wilson,	.	" 1855 yet in office.
Jacob A. Wolf,	.	" 1857 "

*Deacons.*

Godfrey Lenig,	.	from Jan. 1844 to 1846.
Henry D. Smith,	.	" " 1844 to 1846.
John Wilson,	.	" 1846 to 1849.
Jacob C. Smith,	.	" 1846 to 1849.
Michael Smith,	.	" 1849 to 1852.
Abraham Horting,	.	" 1849 to 1857.
Henry D. Smith,	.	" 1852 to 1857.
Stephen B. Holly,	.	" 1857 to 1858.
Michael Smith,	.	" 1857 to 1859.
Henry L. Smith,	.	" 1857 to 1860.
George Fleisher,	.	" 1858 to 1861.
John Horting,	.	" 1859 yet in office.
Peter Brown,	.	" 1860 "
John Fleisher,	.	" 1861 "

*Trustees.*

Jacob Loy,	.	from 1845 to 1857.
Christian Long, Sr.,	.	" 1857 yet in office.

*Treasurers.*

Daniel Reider,	.	from 1857 to 1861.
Christian Long, Sr.,	.	" 1861 yet in office.

## SECTION V.

## LUTHERAN CONGREGATION AT MANSVILLE, CENTRE TOWNSHIP.

Mansville is a small village of recent origin, in Centre Township, about six miles west of Bloomfield, on the main road leading from Bloomfield to Ickesburg. At and in the vicinity of Mansville a number of Lutheran families settled at the close of the last century and the beginning of the present, and their number has been gradually increasing ever since. They attended preaching at that time at Loysville and Bloomfield; afterwards some attended at St. Andrew's (Shuman's), and still later some went to St. John's (Bealor's), some to Ludolph's (Germany), and others continued their membership at Bloomfield. But as they had far to go to any and all of these places, they remained scattered and in some measure destitute of the means of grace. Some of the more aged members and heads of families were clearly convinced of the necessity of preaching in their midst, not only for the sake of convenience, but especially for the sake of the rising generation. Hence, some of the members requested the

•  
*Rev. D. H. Focht,*

pastor of the Bloomfield charge, to visit them, and at his convenience preach an occasional sermon for them. With his consent an appointment was accordingly announced, and he preached for the first time at what is generally known as *Markel's School-house* (not the new, but the old school-house, now used as a private dwelling), about one mile southeast of Mansville, on Saturday evening, the 19th of January, 1856, in the German and English languages, from Rev. 3 : 20. The attendance and attention were encouraging. Another appointment was made, and he preached the second time at the same place on Sunday afternoon, the 3d of February, from Matt. 6 : 33. After this, he preached regularly at this place once every three weeks on Sunday afternoon

till June following, when the congregation was regularly organized in the new school-house shortly before erected at Mansville.

Much encouraged by these pastoral visits, and desirous to be regularly organized in a congregation in order to secure the stated preaching of the Gospel, the members appointed Messrs. John A. Fisher and George W. Swartz a committee to meet the different church-councils of the Bloomfield charge, at their Annual Convention at Bloomfield, on Saturday, the 26th of April, 1856, to request of said church-councils to be received in connection with said charge as soon as the Mansville congregation should be organized. At the above time those two brethren met the church-councils in convention, when they made their request. After considerable consultation, on motion, it was unanimously

*“Resolved*, That the Lutheran congregation, soon to be organized at Mansville, be admitted as part of the Bloomfield charge, and that our pastor may preach there whenever and as often as he finds it convenient and has ability to do so; *Provided*, however, that such arrangement does not interfere with our regular appointments.”

In accordance with this resolution, the pastor of the Bloomfield charge agreed to preach for the congregation at Mansville, after its organization on the 7th of June following. He engaged to preach for the congregation once every three weeks, his pastoral year to commence on the 1st of June.

On Saturday, the 7th of June, 1856, at 2 o'clock, P.M., the congregation assembled at Mansville at the new school-house, built and owned by Mr. John Bowers, when and where the pastor preached a sermon from Matt. 28 : 19, 20. After the sermon was delivered, the following declaration was read and subscribed by the members :

“We, the undersigned, now regular members of good standing in the different neighboring Lutheran congregations, living at and in the vicinity of Mansville, Centre Township, Perry County, Pennsylvania, feeling deeply the necessity of having the Gospel of our Lord Jesus Christ preached statedly among us, of having our children instructed in the doctrines of the Christian religion

and brought into fellowship with the Church of Christ, and of having the sacraments administered according to the word of God,—and further, having obtained the permission of the Bloomfield charge to organize ourselves into a congregation, and having been admitted as part of said charge, *do*, on this day, being Saturday, the 7th of June, Anno Domini 1856, in reliance on the great Head of the Church, organize ourselves into an *Evangelical Lutheran congregation* by electing an Elder or Elders and Deacons, by adopting the *Formula* of the General Synod of the Lutheran Church in the United States as the rule for our government and discipline, taking the Bible as our only infallible rule of faith and practice, and adhering to the fundamental doctrines of the word of God as they are set forth substantially correct in the Augsburg Confession, and held and taught by the General Synod of the Lutheran Church in the United States. All this we do with a view to the glory of the Triune God, Father, Son, and Holy Ghost, for our present and eternal good, the good of our children and that of the community at large. Looking to Almighty God for his blessing on this our humble and sincere undertaking, we hereunto subscribe our names as members of *Mansville Evangelical Lutheran congregation*, praying God that his word may among us have free course, run, and be glorified in the conversion and final salvation of many souls, and that this congregation may prove a great blessing to many and be perpetuated from generation to generation till time shall be no more, through Jesus Christ. Amen.”

Signed by

Daniel Swartz, Sen.,  
 John Bowers,  
 John A. Fisher,  
 Jonas Lenig,  
 John Burrel,  
 David Swartz,  
 John Leppert,  
 Henry Burkepile,

Barbara Burkepile,  
 Catharine Burkepile,  
 Sarah Burd,  
 Jacob Burkepile,  
 Margaret Bowers,  
 Elizabeth Wentz,  
 Dr. Paulus Reccius,  
 Mary Swartz,

John Cless,  
 Hannah Burkepile,  
 John Bupp,  
 John Sweger,  
 George Jacobs,  
 Sarah Cless,  
 George W. Swartz,  
 Sophia Swartz,  
 Elizabeth Bowers,  
 Catharine Fisher,  
 Mary Swartz,  
 Catharine Carl,  
 Catharine Burrel,

Mary Ann Swartz,  
 Maria Boyd,  
 Adam Cless,  
 Sophia Cless,  
 Catharine Leppert,  
 Catharine Reisdorff,  
 Jacob Burd,  
 Catharine Mahaffie,  
 George Burkepile,  
 Ann Burkepile,  
 Margaret Smith,  
 Mary Bitner.

The congregation proceeded then to elect officers. The following brethren were elected and installed on the same day, viz.:

Daniel Swartz, Sen, *Elder*.

John A. Fisher, for 1 year, } *Deacons*.  
 Jonas Lenig, for 2 years, }

Thus the congregation was regularly organized and constituted. May the Lord prosper it! This (Saturday) evening the pastor preached from Mark 5 : 20. On Sunday, the 8th, at 2 o'clock, P.M., he preached from Exod. 33 : 14, and baptized five infants. After the sermon was preached, the young people, and all others who could attend, were catechized about an hour. A class of catechumens was formed immediately and instructed carefully for about three months. The week previous to their confirmation the pastor instructed them daily and preached in the evening. Found possessed of the requisite doctrinal and spiritual attainments, by a vote of the church-council, on the 30th of August, 1856, the pastor confirmed the following persons:

Jacob Stump,  
 Daniel Swartz, Jr.,  
 Mrs. Sarah Cless (baptized),  
 " Margaret Stump,  
 " Matilda Jacobs,  
 Miss Sarah Cless,

Miss Sophia Swartz,  
 " Sarah Burrel,  
 " Harriet N. Simonton,  
 " Catharine Cless,  
 " Catharine Reisdorff.

“O guide our doubtful feet aright,  
And keep us in thy ways ;  
And while we turn our vows to pray’rs,  
Turn thou our pray’rs to praise.”

On Sunday, the 31st, the Lord’s Supper was administered here for the first time. The whole number of communicants was fifty-three. The Rev. Conrad Kuhl, then agent for the Illinois State University, assisted the pastor on this interesting occasion.

Only an occasional sermon in the German language is required by this congregation. In a year or two none will be needed in that language. In the spring of 1857, the congregation commenced a Sunday-school, which has since been kept in regular and successful operation. A weekly prayer-meeting was also started, which has thus far been well attended, and is conducted by the officers of the congregation.

In January, 1858, the pastor commenced instructing another class of catechumens. After a large number of families had been visited and prayed with, it was considered proper to hold a protracted meeting. The best account we can give of the progress of this meeting will be by transcribing from the church-record book the daily entries made at the time, as follows :

“Commenced a protracted meeting at the school-house at Mansville, on Monday evening, the 8th of February, 1858, and closed the meeting on Wednesday evening, the 17th of the same month. During this time the pastor preached nine sermons, catechized, instructed the anxious, and prayed with fifteen families, viz. :

“February 8th, Monday evening, preached from Rev. 3 : 20. There were *five* anxious inquirers. Directed them to Christ.

“Feb. 9th, Tuesday, visited and prayed with *six* families. Preached this evening from Matt. 1 : 21. *Ten* persons requested to be remembered in the prayers of God’s people. They were instructed and prayed for.

“Feb. 10th, Wednesday, visited, instructed and prayed with *three* families. Catechized at 2 o’clock, P.M., and had anxious

meeting. This evening preached from Isa. 55 : 6. *Eleven* persons asked, 'What must we do to be saved?'

"Feb. 11th, Thursday, the pastor had to be absent. The officers and leading members conducted the meeting this evening. *Twelve* awakened souls sought forgiveness by the exercise of repentance and faith in Jesus Christ.

"Feb. 12th, Friday evening, preached from Luke 13 : 1-9. *Thirteen* persons were desirous to be prayed for by the people of God and to be directed in the way to peace and life. They were prayed for and directed to Jesus as the only way.

"Feb. 13th, Saturday, visited, prayed with and instructed *four* families. At 2 o'clock, P.M., had catechization and anxious meeting. This evening preached from Luke 15 : 18. *Eleven* awakened souls asked for instruction and to be remembered in the prayers of God's children. The desired instruction was given and the prayers were offered.

"Feb. 14th, Sunday evening, preached from Jer. 6 : 16. *Seven* persons were led to see their lost condition, and cried out, 'What must we do?' They were directed to 'the Lamb of God, which taketh away the sin of the world.'

"Feb. 15th, Monday evening, preached from 1 Kings 18 : 21. *Six* souls, convinced of sin, sought pardon in Jesus' blood.

"Feb. 16th, Tuesday evening, preached from Exod. 32 : 26. *Three* or *four* persons were awakened and sought peace.

"Feb. 17th, Wednesday, visited and prayed with *two* families. At 2 o'clock, P.M., catechized and had anxious meeting. This evening preached from Jer. 8 : 20. There were *three* seeking souls. The meeting closed.

"As God alone knows the heart of man, so he alone knows the number of those who were truly converted to him during the continuance of this meeting. Time will clearly show the real results of this protracted effort. May all prove faithful to the end ! To God belongs all praise and glory for the good accomplished at this meeting. May he continue to pour out his Holy Spirit abundantly, revive his people, confirm the wavering, convert sinners



to himself, and get to himself a great name among this people, for Jesus' sake. Amen."

Those who professed a change of heart were then for a time instructed and established in the doctrines of our holy religion, and after being examined by the Church-Council and by vote of the same, on Saturday the 10th of April, 1858, the following persons were confirmed :

Peter Smith,	Mrs. Mary Ann Swartz,
Abraham Wentz,	" Ellen Ann Lenig,
Joseph Herth,	" Mary Ann Burkepile,
George Burkepile,	Miss Martha Berkley (baptized),
Jacob Burkepile,	" Catharine Turnbaugh,
George Burrel,	" Barbara Ann Burkepile,
Mrs. Isabella Herth,	" Mary Burkepile.

One of the above, Mrs. Mary Ann Swartz, has since gone to her rest. May all be ready to depart at any time !

" From day to day, O may they grow  
In faith, in hope, and love,  
And walk in holiness below  
To holiness above."

On Sunday, the 11th, the Lord's Supper was administered to *seventy-three* communicants, of whom *fifty-six* were members of this congregation. On account of sickness and other causes, *six* members were absent. May the Lord bless this people graciously and among them establish His kingdom gloriously !

On Saturday, the 18th of December, 1858, Mr. Daniel Shoemaker and his wife Sarah, and Mr. Jeremiah Burkepile and his wife Mary, were received as members of this congregation, and the following persons were confirmed :

William Bitner,	Miss Marg. Ellen Reisdorff.
Miss Mary Ann Reisdorff,	

" Draw us, O Savior, with thy grace,  
And lift our thoughts on high,  
That we may end this mortal race,  
And see salvation nigh."

On the 26th of November, 1859, Mr. Christopher Fisher and his wife Hetta, and Mr. Gustavus Bolze and his wife Sarah, were received as members of this congregation. May they prove faithful as good soldiers of Christ.

On the 31st of March, 1860, Mr. John M. Smith and his wife Mary Ann, and Miss Mary A. Zollenberger, and, on the 17th November of the same year, Mrs. Rachel Mogel, were received as members of Mansville Lutheran congregation. May these persons enjoy God's blessing and be useful in their present church relation.

The school-house in which the congregation has hitherto worshipped is too small to accommodate all who attend preaching here, and is in many respects ill adapted as a house of worship. Hence, the need of a suitable church-edifice has for some time been deeply felt. A meeting was therefore called to take into consideration the propriety of erecting a church. The proceedings of this convention read as follows :

"In accordance with previous announcement, the following brethren, viz., Daniel Swartz, Sen., John A. Fisher, David Swartz, George W. Swartz, Henry Burkepile, John Leppert, Jeremiah Burkepile, Adam Cless, George Burkepile, Peter Smith, John Bupp, and Jacob Burkepile, met at Mansville on the 19th of November, 1860, to make arrangements for the building of a church. The pastor called the convention to order, the 499th hymn in our Hymn-Book was sung, and then he led the brethren in prayer to God for the guidance of the Holy Spirit and the blessing of heaven on the proposed enterprise. The object of the convention was then clearly and fully stated. After mature consideration the following resolutions were unanimously adopted :

"*Resolved*, 1. That in reliance on the aid and blessing of God and for the promotion of His glory we will build a church.

"*Resolved*, 2. That the church be called *Mansville Evangelical Lutheran Church*.

"*Resolved*, 3. That the church be erected at Mansville on the corner lot, which Mr. Daniel Swartz, Sen., offers for the purpose.

"*Resolved*, 4. That the church-edifice be *thirty-five by forty*

feet in size, frame, and plastered inside and plastered and pebbledashed outside.

“*Resolved*, 5. That a building committee of three be appointed, and that Daniel Swartz, Sen., Henry Burkepile, and George W. Swartz be said committee, and John A. Fisher be Treasurer.

“*Resolved*, 6. That the building committee see to it that the above church-edifice be erected in a manner as good and yet as cheap as possible, and superintend its erection.”

After the passage and adoption of the above resolutions as a whole, the following heading of a subscription was drawn up, and upwards of two hundred and fifty dollars were subscribed :

“ We, the undersigned subscribers, promise to pay in money, labor or materials, the respective sums opposite our names towards the erection of *Mansville Evangelical Lutheran Church* at Mansville, Centre Township, Perry County, Pa. Said church to be used for the preaching of the Gospel of Jesus Christ in purity, and by the unanimous consent of the whole Church-Council other orthodox denominations may be allowed to preach in it a funeral sermon or an occasional sermon; *Provided*, such occasional sermon does not cause disturbance or interfere with the appointments of the church. November 19th, 1860.”

The convention then adjourned with prayer by the pastor. The brethren, also, at the same time selected a suitable spot of ground for a graveyard on Mr. Daniel Swartz’s land, about half a mile west of Mansville. Thus initial steps were taken towards the accomplishment of a much-needed and glorious end,—the erection of a house of worship.

From the deed of conveyance we will add the following extracts :

“ *This Indenture*, made the 26th day of July, 1861, between Daniel Swartz, of Centre Township, Perry County, and State of Pennsylvania, and Sophia his wife, of the first part, and Daniel Swartz, George Swartz and John Leppert, Trustees of the Lutheran congregation and church, worshipping and located at Mansville (otherwise called Phoenixville) in said township, and their successors in office, of the second part—*Witnesseth*, that the said Daniel Swartz and wife, for and in consideration of the sum of

*one dollar* to them in hand paid by the said Trustees, &c., . . . do give, grant, bargain, sell, . . . unto the said Daniel Swartz, George Swartz and John Leppert, Trustees as aforesaid, and their successors in office, in trust for the Lutheran Church located as aforesaid, to be used for the preaching of the Gospel of Jesus Christ in purity, from time to time, to the congregation worshipping in said church according to the discipline and usages of the said church; but by obtaining the unanimous consent of the whole Church-Council, other orthodox denominations may be allowed to preach a funeral or other occasional sermon in it; *Provided*, that such occasional sermon does not cause difficulty or interfere with the appointments of the said Lutheran congregation, . . . the following described pieces or lots of land bounded as follows and situated in Township, County, and State aforesaid, to wit: The *first* lot beginning at corner, &c., . . . containing twenty perches neat measure. The *other* lot, situate as aforesaid, bounded as follows: beginning in road leading from Mansville, &c., . . . containing twenty perches strict measure, which latter lot is to be for the use of the church aforesaid for burying ground or graveyard to bury their dead. The two above described lots of ground sold, &c., . . . unto the said Daniel Swartz, George Swartz, and John Leppert, Trustees as aforesaid, and their successors in office, in trust, and for the use of the Lutheran church aforesaid, to the only proper use and behoof of the Trustees for the use aforesaid, and their successors in office forever," &c. See *Deed-Book T.*, vol. i, p. 394.

The lumber and other material for the new church-edifice is nearly all taken out; but the war in which our country is involved induced the members to defer erecting the building until more auspicious times shall return. It is however thought that in the fall of 1862 and the beginning of '63, the edifice can be put up and completed. It is very much needed, and we trust it will in the course of a year be erected.

On the 24th of March, 1861, Miss Sarah Turnbaugh was received as a member by confirmation. May she follow Jesus truly till the end!

On Saturday the 9th of November, 1861, after being instructed

for some time, the following persons were admitted to membership by the rite of confirmation :

John Long,	Miss A. C. Barnes (baptized),
David Swartz,	“ Esther Burkepile,
Wm. Leineweaver (baptized),	“ Sarah Sweger.

“ So let our lips and lives express  
The holy Gospel we profess ;  
So let our works and virtues shine,  
To prove the doctrine all divine !

“ Thus shall we best proclaim abroad  
The honors of our Savior God,  
When the salvation reigns within,  
And grace subdues the pow’r of sin.”

Little Charles Stump, who died on the 17th of November, 1861, aged 1 year, 5 months, and 13 days, was the first one buried in the new graveyard belonging to the congregation at Mansville.

At this time (June, 1862) the congregation numbers sixty-eight members. Since the organization of the congregation, six years ago, forty-six members have been added by confirmation and certificate, six have departed this life, and thirteen have removed, and fifty-two infants were baptized. What is now most wanted is the church-edifice.

Since the organization of the congregation in June, 1856, the following brethren have at different times served as its officers :

#### *Elder.*

Daniel Swartz, Sen., . from June, 1856 yet in office.

#### *Deacons.*

John A. Fisher, .	from June, 1856 to 1857.
Jonas Lenig, .	“ “ 1856 to 1858.
George W. Swartz, .	“ “ 1857 to 1859.
David Swartz, .	“ “ 1858 to 1860.
John A. Fisher, .	“ “ 1859 to 1861.
John Bupp, .	“ “ 1860 yet in office.
John M. Smith, .	“ “ 1861 “

*Trustees.*

Daniel Swartz, Sen.,	.	from July, 1861	yet in office.
George W. Swartz,	.	" " 1861	"
John Leppert,	.	" " 1861	"

*Treasurer.*

John A. Fisher,	.	from June, 1856	yet in office.
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## REMARKS RESPECTING THE BLOOMFIELD CHARGE.

1. Since the 26th of January, 1862, the pastor of the charge has been preaching regularly once every three weeks, in the afternoon, at a school-house in Miller Township, about five miles east of Bloomfield, at Dick's Gap and near the old graveyard referred to in the introduction to this work (see pp. 15-16). A number of members reside in that vicinity. Some other places within the bounds of the charge ought also to be brought under spiritual cultivation; but the charge is already too large and laborious for one man. The pastor cannot do justice to himself nor to his people; the labor required is too great. A number of changes have taken place in the charge since the present pastor has had the oversight of it. The Buffalo congregation near Ickesburg is now united with Blain, and the Mansville congregation has been organized and united with the charge; the Centre Lutheran congregation was organized, a church was built, and in November, 1861, was united with the Millerstown Mission. Thus two congregations were added to the charge, and two were yielded to other charges. There are at present in the charge upwards of six hundred members, who are scattered over a territory of about twenty miles from east to west, and of about fifteen from north to south. It is hoped a division of the charge will in some way be effected before long. It is not the largest number of members that always supports the Gospel best. A small farm cultivated well will yield more than a large one cultivated indifferently. We must have smaller charges, if our pastors are to get old and our people are to be properly trained and truly benefited spiritually.

2. During the seven years (from the 1st of June, 1855, to the 1st of June, 1862,) that the present pastor has had charge of the Bloomfield pastorate, in the various changes that have taken place in it, *two* congregations were organized; *two* new Lutheran churches were built, and the *third* is in course of erection; *three hundred and thirty-eight* persons were added to the membership by confirmation and certificate; *three hundred and thirty-seven* infants were baptized; the pastor preached just *thirteen hundred* times, lectured on the Catechism *three hundred and thirty-two* times, and delivered about *four hundred and fifty* addresses on various occasions; he attended *one hundred and sixteen* funerals, and solemnized *ninety-one* marriages. During the same time there were sold in the charge *sixty dozen* Lutheran Hymn-books, *thirty dozen* Catechisms, *eighty dozen* Lutheran Almanacs, and other church literature in proportion. The *Lutheran Observer* is the acknowledged church-paper, and circulates extensively in the charge. Weekly prayer-meetings and Sunday-schools in all the congregations are established, regularly kept up, and generally well attended. For the support of every good cause the members contribute liberally, and peace in all the congregations is sacredly maintained. The chief and only source of grief to the pastor arises from his inability to visit the members more frequently in their houses, and to preach oftener to the congregations, owing to the great extent of the charge. Much has indeed been done to advance the cause of the blessed Redeemer; more might have been done had the charge been smaller. Whilst the pastor would, with sincere gratitude to God, record the kindness and sympathy of the members he has always experienced, and express his unfeigned love for them, he knows, that, as the charge now is, labor, severe labor, is required; so that he may, in view of the past and future, justly exclaim: "Who is sufficient for these things!" and adopt as his own the language of the hymn:

1. Jerusalem! my happy home!  
Name ever dear to me!  
When shall my labors have an end,  
In joy and peace and thee?

2. When shall these eyes thy heav'n-built walls  
And pearly gates behold?  
Thy bulwarks with salvation strong,  
And streets of shining gold?
3. O when, thou city of my God,  
Shall I thy courts ascend,  
Where congregations ne'er break up  
And Sabbaths have no end?
4. There happier bow'rs than Eden's bloom,  
Nor sin nor sorrow know:  
Blest seats! through rude and stormy scenes  
I onward press to you.
5. Why should I shrink at pain or woe?  
Or feel at death dismay?  
I've Canaan's goodly land in view,  
And realms of endless day.
6. Apostles, martyrs, prophets, there,  
Around my Savior stand;  
And soon my friends in Christ below  
Will join the glorious band.
7. Jerusalem! my happy home!  
My soul still pants for thee;  
Then shall my labors have an end,  
When I thy joy shall see.



## CHAPTER III.

## THE BLAIN CHARGE.

THE territory embraced in the Blain charge was until lately connected with the Loysville pastorate. As the Loysville charge was too large for one minister to serve, Rev. P. Willard requested that provision should be made for the employment of an assistant. Zion congregation at Blain, and St. Paul's in Madison Township, proposed such an assistant, and were willing to do their part towards supporting him; but for reasons not known to us, the congregation at Loysville was opposed to the employment of an assistant, and unwilling to aid in his support. As the Loysville charge required more labor than one minister could perform, and as the two congregations above named considered themselves fully able to support a pastor, they united in the formation of a new charge. For this purpose a meeting was called. On the 26th of October, 1858, the church-councils of Zion and St. Paul's congregations met, and passed the following preamble and resolutions:

"Whereas the Loysville charge is too large and laborious for one minister, and *whereas* the Loysville congregation refuses to employ the assistant named by the other part of the charge—therefore—

"*Resolved*, That we hereby separate ourselves from the other part of the Loysville charge, and form ourselves into a new one, to be known by the name of the *Blain charge*.

"*Resolved*, That a copy of the above preamble and resolution be sent to the balance of the Loysville charge, and to the President of Synod of Central Pennsylvania, with the request that he publish the same in the *Lutheran Observer*.

Signed,

"WILLIAM BRICKLEY,

"President.

"GEORGE STROUP,

"Secretary."

The Loysville pastorate being now divided into two separate charges, Rev. Willard resigned in November, 1858, and thus opened the way for each charge to call its own pastor.

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## SECTION I.

### ZION CONGREGATION AT BLAIN IN JACKSON TOWNSHIP.

During the last quarter of the last century, and the beginning of the present, a large number of families belonging to the Lutheran Church settled the very fertile and beautiful scope of land west of Loysville. Blain, a village in Jackson (formerly Toboyne) Township, about ten miles west of Loysville, is located at about the centre of this rich, charming, and densely populated part of Sherman's Valley. At the close of the last century the members in this region enjoyed already occasional preaching by the Rev. John Herbst, at different places in private dwellings, school-houses, barns, &c. Encouraged by these occasional pastoral visits, and with a view to the building of a church and the securing of the stated preaching of the Gospel among them, a piece of land was bought where Blain was afterwards located. This church-land is part of a tract located by Abraham Mitchel as early as 1762, of which tract James Adams afterwards sold two acres for church and graveyard purposes, as the following extracts from the deed of conveyance show :

“ *The Indenture* made the 10th day of January, 1801, between James Adams of Toboyne Township, Cumberland County, and State of Pennsylvania, of the one part, and Christopher Bower, Henry Zimmerman, Adam Hubler and Peter Brown of the Township, County, and State aforesaid, Trustees for building a German meeting-house in said Township, of the other part,—Now this Indenture witnesseth that the said James Adams, for and in consideration of the sum of twenty-five pounds Pennsylvania currency

to him in hand paid by said Christopher Bower, Henry Zimmerman, Adam Hubler and Peter Brown, hath granted, bargained, sold, &c., . . . a small moiety of land, containing in all two acres without any allowance for roads, &c., . . . to the aforesaid Trustees for the foresaid congregation and their successors in office to said congregation or their assigns forever, &c." *Vide Deed-Book, Letter O., p. 497.*

Though the members had now land whereon to erect a church, still they had preaching only occasionally. After Rev. Herbst left in 1801, they were visited successively by Rev. Messrs. Sanno, Osterloh, and it may be by Oberhauser. Until they had a house of worship of their own, the members here went to Loysville, a distance from eight to fifteen miles, on sacramental occasions. The young people also attended catechizing at Loysville, and were there confirmed. Some time in 1815, the members secured the pastoral services of the

*Rev. John William Heim,*

who organized the congregation. The first Lutheran Church-Council consisted of the following members :

John Sieger,	} <i>Elders.</i>	Abraham Bower,	} <i>Deacons.</i>
Henry Zimmerman,		Solomon Bower,	
		John Stambach,	

In the spring of 1816, the congregation sent a petition to Synod, requesting that Rev. Heim might be recognized as their pastor. This request was granted by Synod. (See page 31.) The scattered members were now collected and much encouraged. But the want of a suitable house was soon and deeply felt. The members were in this section of the valley comparatively numerous, and they were not only necessitated, but also able, to build a large church. The following is a translation of the heading of a German subscription circulated for the purpose of obtaining aid towards erecting the proposed church :

“ In the year 1816. A petition for aid, for the welfare of the congregations, to build a joint German Lutheran and German Re-

formed church in Toboyne Township, Cumberland County. As our neighborhood is very inadequately provided with churches for the worship of the Triune God, and as we should not be indifferent respecting this matter, it is highly necessary that we build a house of God, where we can assemble and unitedly engage in praising the Lord for his unspeakable goodness and mercy manifested towards us to this time. It is our prayer and entreaty that this proposal to build a church may meet with a hearty response and active support, because we should feel it to be our duty to do a good work, and because it is a work so highly necessary. It is proposed to build the edifice of stone; and all the church-members are requested to contribute towards its erection, and we would also ask our fellow-brethren to help us, so that this good work, which we are bound to do, may not remain undone."

"Accordingly," so says the record, "the commencement of this building was made on the 6th of May, in the year 1816." The following Constitution, though without date, was without doubt written and signed only a short time before the laying of the corner-stone, in which a copy of it was deposited. It was written in the German language, probably by Rev. Heim, and is singularly difficult to decipher. Rev. J. T. Williams says: "I confess I never undertook anything so difficult to translate as this Constitution. It is bad in orthography, bad in syntax, bad all over. I think I have, however, succeeded in giving the sense, though I had often to guess it out, for the words and the construction of the sentences frequently convey no sense." As we have been informed, one of the members transcribed the Constitution into the church-record in a careless manner, and hence no doubt the difficulty Rev. Williams experienced in translating it. The Constitution reads as follows:

THIS CHURCH SHALL BE STYLED ZION CHURCH.

*Church-rules.*

The Church-rules of the joint congregations are the following:

ARTICLE 1. The minister preaching in this church shall be of

good report; he shall teach according to the Holy Scriptures and the Large and Smaller Catechisms,\* that is, the doctrines he preaches shall be in harmony with the pure Word of Jesus Christ and the Lutheran and Reformed confession of faith; and he shall administer the Holy Sacraments, Baptism and the Lord's Supper, and lead an upright and godly life.

ART. 2. The minister and church-council shall see to it that order be preserved in the church, and when children are baptized that their names be recorded in the church-record.

ART. 3. In the election of pastor, of schoolmaster, of the church-council, and in all matters relating to the church and school, the majority of votes shall decide.

ART. 4. When the congregation is without a pastor, the church-council shall then invite a minister to preach a trial sermon, so that the congregation may have the opportunity to hear him, and thus be enabled to judge whether he is likely to be useful among them and will prove to be a good witness in doctrine and life.

ART. 5. The church-council shall exercise care that the minister, who takes charge of this congregation, be and continue sound in doctrine and exemplary in life; if he, however, fail to be so, the council shall then notify the congregation of the fact and admonish the minister, and if he does not reform after having been admonished, he shall then be discharged by a majority of votes.

ART. 6. The Elders and Deacons of this joint Lutheran and Reformed congregation shall always be elected by a majority of votes, viz.: two Elders for the term of six years and three Deacons for the term of three years, by each congregation; the retiring members of the church-council, if they have been faithful in their office, may be re-nominated and re-elected. The church-council shall lift the collections of the congregation, and once a year make settlement of the money collected.

ART. 7. The land belonging to the church and the graveyard shall be the joint property of the two congregations; the money

\* The Lutheran and Reformed Catechisms are meant, as the "confession of the faith" of each congregation.

obtained by collections shall belong equally to both congregations, and shall be used for the improvement of the church and school-house; the altar-cloth and sacramental service, the keys of the church and such like, shall be held and used jointly by both congregations.

ART. 8. It shall be the duty of the church-council to take care that the land belonging to this Evangelical Lutheran and Reformed church and school, together with all the buildings thereon erected or that may hereafter be thereon erected, be and continue for all time to come the property of this Lutheran and Reformed congregation.

ART. 9. The church-council shall, out of love to these congregations, render their service at divine worship free of charge. When, however, a minister or school-teacher is invited from a distance, if required, his travelling expenses shall be paid by the congregations.

ART. 10. The pastors shall be elected by their respective congregations. The Lutherans shall elect their pastor, and the Reformed theirs, and the Lutherans shall support their pastor and the Reformed theirs.

ART. 11. It shall be the duty of the church-council of each congregation to exercise diligent care that during the time of divine worship and school-term good order be maintained.

ART. 12. The church-council shall see to it that as regards appointments for preaching, one minister does not interfere with the other. When one minister has announced an appointment for divine worship, the other shall then make his appointment eight days later, so that all things may be done in peace and order.

ART. 13. The church-council shall take care that, if two deaths occur near the same time, the one that died first be buried first. If, however, the friends of the one that died first be not ready to bury, they shall then notify the friends of the one that died last, and these shall then proceed to bury their dead. If in this matter any one should be negligent and cause strife at or in the church, men shall then be chosen from each congregation, and these men shall settle the case and severely reprimand the guilty.

ART. 14. In this church the church-council shall permit no person to preach, who has not been examined, found qualified, and been licensed by one of the Evangelical Lutheran or Reformed Ministeriums to perform the duties of the office of teacher or preacher.

That we will be governed by the above rules, we obligate ourselves by affixing our signatures :

Henry Wentz,	} <i>Elders.</i>	Jacob Wentz,	} <i>Deacons.</i>
John Zimmerman,		John Berkir,	
		Jacob Shuman,	
Solomon Bower,	} <i>Trustees.</i>	Hen. Zimmerman,	} <i>Building Committee.</i>
Jacob Kroemer,		John Garber,	
Jonathan Faust,		Henry Wentz,	
Jacob Arnold,		George Faust,	
George Leiby,		Jonathan Sieger,	
Daniel Wentz,		George Stroup,	
Daniel Gutshall,		David Kern.	

The above "Church-rules" have long since become a dead letter. Each congregation now manages its ecclesiastical affairs according to the Synod or General Synod of its own Church.

According to the church-record, "the corner-stone was laid on the 23d of May, 1816, being Ascension Day, when Pastor Heim, Lutheran minister, preached a suitable discourse from 1 Pet. 2 : 6-8, which reads as follows : 'Behold, I lay in Zion a chief corner-stone, elect, precious : and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence.' " \*

The church was consecrated in July, 1817, by the name of

\* In his journal, Rev. Heim says : "On the 23d of May, 1816, laid the corner-stone of Zion Church in Sherman's Valley. Preached in the forenoon from 1 Pet. 2 : 6-8. Hymn : *Meinen Jesum lass ich nicht*, &c. In the afternoon I preached from Rom. 10 : 17. Hymn : *Versuchet euch doch selbst*, &c. Baptized five infants."



*Zion Church.* On this occasion Rev. Heim and Rev. Conrad Walter of the Lutheran Church, Rev. Mr. Helffenstein of the Reformed Church, and Rev. John Linn of the Presbyterian Church, were present and took part in the exercises.

The church-edifice is of stone, a substantial structure, *forty-five* by *fifty* feet in size. It has inside a high gallery on three sides. The pulpit is high and ascended by a flight of steps, and over it is suspended a sounding-board. The altar, in front of the pulpit, is circular, elevated one step from the floor, and wholly surrounded by a balustrade. A cupola and bell surmount the church. We should suppose the church has capacity to accommodate from six to eight hundred persons, and judging from the work expended on it, it must have cost from four to five thousand dollars. Withal, the internal arrangement is not good. At the time the church was erected, it was, however, considered a great church as to size and felicitous as to arrangement.

From 1815 to 1849, Rev. Heim preached here regularly once every four weeks, exclusively in the German language. On the 27th of December, 1849, in his 68th year, the Lord called him from his labors in the church militant to his reward in the church triumphant. For want of a church-record, we are unable to learn who or how many were from time to time admitted to membership whilst Rev. Heim was pastor of this congregation. The number must have been large, as at present upwards of two hundred and fifty members belong, at least nominally, to the Blain congregation. The Lord crowned the labors of his servant, here as elsewhere, with great success. After the decease of Father Heim, the congregation was vacant about ten months. In November, 1850, in connection with the Loysville pastorate, the

*Rev. Frederick Ruthrauff*

commenced his ministerial labors here. He introduced the use of the English language in preaching, a measure for a long time much needed among this people. His pastoral labors were crowned with marked success, and under his ministry many were added to the Church. Soon after he commenced preaching here, he formed



a class of catechumens, whom he instructed in the doctrines of religion. Though he has since joined the ransomed in glory, he did a good work here, and long hereafter many will dwell on his name with delight, filial affection, and sincere gratitude to God. He labored diligently; the words he spoke were those of a father, who desires the good of his children; and in all he did and said he pointed to Jesus Christ as the only Savior of the soul. His words of love will not be forgotten by those who heard them. The large number whom he inducted into the Church will ever be a witness to his faithfulness and success as a minister of the Gospel of Jesus Christ. On the 18th of April, 1851, the following persons were confirmed:

Joseph Wentz,	Jane Gutshall,	
Andrew S. Loy,	Magdalene Briner,	
John Shuman,	Lydia A. Wentz,	
George Wentz,	Jane Shoemaker,	
John Ebert,	Mary Gutshall,	
Joseph B. Garber,	Catharine Phillips,	
William Stambaugh,	Margaret Stroup,	
Peter Stahl,	Margaret Loy,	
David McCartel,	Mary A. Gutshall,	
George Ernst,	Mary Kissler,	
Sylvester K. Baltoser,	Sarah Ernst,	
David Kissler,	Mary Schambach,	
Henry Gibbons,	Margaret Kissler,	
John Shoemaker,	Catharine Klaus,	
Samuel Klaus,	Maria A. Henry,	
James McCartel,	Rebecca Henry,	
John Sheibley,	Elizabeth C. Saltzberg,	
Margaret Garber,	Eliza Ewing,	
Lucinda Baltoser,	Sarah J. Wentz,	
Elizabeth Baker,	Michael Loy,	} by certifi- cate.
Caroline Loy,	Mary Loy,	
Susanna Bower,	Elizabeth Chestnut.	
Eliz. Jane Baker,		

This year the congregations at Blain obtained another parcel of land, as the following extracts from the deed of conveyance show :

“ *This Indenture*, made the 1st day of November, 1851, between Arnold R. Fahs and Julia E. his wife, of Jackson Township, Perry County, and State of Pennsylvania, of the one part, and Solomon Bower, Jacob Kremer, David Snyder, and George Souder of Jackson and Toboyne Townships, County and State aforesaid, Trustees of the congregations at Zion’s Church, in Jackson Township, County and State aforesaid, of the other part, Witnesseth, that the said Arnold R. Fahs and Julia E. his wife, for and in consideration of the sum of five dollars to them in hand paid by the party of the second part, . . . have granted, bargained, sold, &c., . . . one acre neat measure . . . to Solomon Bower, Jacob Kremer, David Snyder, and George Souder,” &c. See *Deed-Book*, Letter O., p. 498.

In order to render honor to whom honor is due, it is proper to state, respecting this one acre of land, that Alexander F. Toply donated three-fourths of an acre of it to the congregations. But before making a deed of conveyance, he sold his tract of land adjoining the church property to Mr. Fahs, with the understanding that these three-fourths of an acre were to belong to the congregations. Mr. Fahs afterwards sold to the congregations one-fourth of an acre in addition to the three-fourths Mr. Toply had previously donated, and then gave the congregation a deed for one acre. The congregations paid Mr. Fahs five dollars for the one-fourth acre he sold to them.

A year had now passed away, and others were found willing to attend a series of lectures on the Catechism. The Lord smiled approvingly on the faithful labors of the pastor. The congregation was reviving and prospering. A deep interest on the subject of religion was awakened in many hearts. On the 9th of April, 1852, the following persons were confirmed :

Samuel Bloom,  
Jacob Briner,  
John Beistlein,

Elizabeth Beistlein,  
Mary E. Brickley,  
Sarah E. Cless,

Benjamin Beistlein,	Eliza J. Ernst,
George Hohenshilt,	Mary Gutshall,
Daniel Shoemaker,	Elizabeth Garber,
Peter Yohn,	Sarah Hohenshilt,
Thomas Stump,	Sarah Yohn,
Alexander Stump,	Sarah Seager,
Benjamin Shoemaker,	Catharine E. Seager,
George McCartel,	Susanna Reinsmith,
George Holtz,	Rebecca Zimmerman,
Sarah Beistlein,	Hannah Zimmerman.

Having served the congregation as pastor for two years, to the great regret of all, Rev. Ruthrauff resigned in November, 1852. The charge was then vacant about four months. Having accepted a call, the

*Rev. Reuben Weiser*

commenced his pastoral labors in the Loysville charge on the 1st of April, 1853. Whilst he was pastor of this congregation some *twenty* persons were confirmed; but as their names were not recorded, we cannot give them now. Rev. Weiser preached here once every three weeks. About one-half of the preaching was now required in the English language. Having been pastor of the congregation about two years and a half, Rev. Weiser resigned in September, 1855. The charge was then vacant about seven months. Having received and accepted a call, on the 25th of May, 1856, the

*Rev. Philip Willard*

entered on the discharge of his pastoral labors here. Rev. Willard toiled incessantly in this part of the Lord's vineyard, and here, as elsewhere in the charge, uncommon success attended his ministry. Through his instrumentality many were led to Jesus Christ, and now give full proof by their life that they are in the way to glory. He catechized almost constantly. No sooner was one class of catechumens confirmed than he formed and instructed another. Much, very much, of his success was owing to his faithfulness in the lecture-room. Here it was that the revivals under his minis-

try commenced. Here he was at home. Not by any labored effort, not by anything peculiarly eloquent in his sermons (though these were always instructive), not by rapid appeals to the feelings of his hearers,—no, in none of these ways did he accomplish what he did; but he catechized as one who feels deeply that he must appear before God and answer for the manner he dealt with the souls committed to his charge. With him, catechization was not a dead formality. Truth, the truth as it is in Jesus, with all its life and saving energy, its fulness and glory, was clearly set forth, illustrated, and enforced with unction from on high and amid ardent tears and fervent prayers. The result of such labors—labors continued from day to day—we have in the large access of members to the Church under his ministry. The mystery of his success is easily solved. Would that, in this respect, his example were more generally followed! In catechizing, as in preaching, a man may be slothful and inefficient, and with all his formal and heartless, spiritless and Christless catechizing, both he and his catechumens may sink to hell; but, on the contrary, in catechizing, as in preaching, a man filled with a due sense of his responsibility to God and to souls, speaking from the heart to the heart, holding forth the whole counsel of God, and directing the sinner to Jesus Christ as the only Savior, will be successful in leading sinners to Christ, and catechizing will evince itself to be a glorious means of good. Much, very much, depends on the manner and spirit, the zeal and deep earnestness, the longing of soul and deep desire of heart for the conversion and salvation of the catechumens, in order to success in catechizing. The life and spirit of Christ must give life and spirit to the instruction imparted, and then the truth will be the power of God and the wisdom of God unto salvation. But to proceed with our narrative. In October, 1856, the following were confirmed :

Joseph Beistlein,	David H. Smith,	Jane Bower,
Samuel Smith,	Elizabeth Wentz,	Sarah Gutshall,
Jonathan Beistlein,	Catharine Wentz,	Caroline Gutshall,
Jacob Seager,	Margaret Wentz,	Sarah B. Smith,

William Anderson,	Mary A. Shearer,	Susanna Shatto,
Solomon Gutshall,	Mary A. Ebert,	Marg. Hollenbaugh,
Wm. B. Gutshall,	Arabella Beistlein,	Eliza Seager,
Samuel Gibbons,	Leah Beistlein,	Malinda J. Seager,
George Beistlein,	Sarah Bower,	Naney Gibbons.

It may with great propriety be said that this congregation, as well as the whole Loysville charge, enjoyed a continual revival whilst Rev. Willard was pastor of it. God poured out his Spirit on the people, and their hearts were opened to the truth as it is in Jesus, and made them willing to receive it in the love of it. The lectures on the Catechism were continued and well attended. Everywhere the inquiry was, "What shall I do to be saved?"—and the answer always was, "Repent of your sins and believe in Jesus Christ." On the 7th of June, 1857, the following persons were confirmed :

John Brickley,	Esther Philips,	Matilda Wentz,
Thomas Reeder,	Margaret Gutshall,	Sarah Gutshall,
Daniel Anderson,	Elizabeth Loy,	Rebecca Shoemaker,
Samuel Kuney,	Mary C. Trostle,	Caroline Baltozer,
Henry Baker,	Julia A. Bower,	Caroline Faust,
Abraham Trostle,	Mary M. Brickley,	Margaret Kuney,
Catharine Shuman,	Susan E. Smith,	Elizabeth Shuler.

During the early part of 1858, it pleased the Lord to pour out his Spirit copiously upon this congregation. A large number professed to have experienced a change of heart, and the members were greatly revived. The lectures on the Catechism were continued, and the converts were still more fully instructed. The pastor met them for several months once or twice every week, and under his teaching their views of the doctrines of our holy religion were enlarged, their experience was confirmed, and their duties, positive and relative, were made clear. Found willing to unite themselves with God's people, on the 25th of April, 1858, the following persons were confirmed :

Christian Streiker,	Samuel P. Gutshall,	Susanna Shuman,
Samuel Weibly,	Cornelius Baker,	Mary Reeder,

Henry Wolf,	George Stahl,	Hannah Stump,
Conrad Comp,	Samuel Ebert,	Susan Gutshall,
Simon Gutshall,	Henry Allison,	Ann Stump,
Andrew Kessler,	Mary A. Shoemaker,	Susanna Weibly,
David Stahl,	Susan Bernheisel,	Sarah A. Stump.
Andrew Schreffler,	Cath. E. Shoemaker,	
George Briner,	Hannah Gutshall,	

During the summer of 1858, the matter relating to a division of the Loysville charge was agitated. The charge was too large and laborious for one minister, and Rev. Willard's health began to fail in consequence of incessant and severe application to supply the wants of the members. On the 26th of October, 1858, a division of the Loysville charge was effected, and he concluded to resign and thus open the way for each charge to call its own pastor. As he had, however, for some time been instructing a class of catechumens, he continued to meet them a few weeks longer, and on the 6th of November, 1848, the following persons were confirmed :

Jacob Gutshall,	Catharine Baltozer,	Mary E. Bower,
Daniel Leiby,	Lydia A. Gutshall,	Susan Schreffler,
William H. Leiby,	Clara Stambaugh,	Flora A. Stambaugh.
Emeline Schreffler,	Mary A. Gutshall,	

The confirmation of these persons, and the administration of the Lord's Supper on the day following, closed the ministerial labors of Rev. Willard at this place. He had with great acceptance served this congregation about two years and a half.

The new charge, consisting of the Zion and St. Paul's congregations, and now known as the *Blain charge*, was then vacant about four months. Having received and accepted a call, the

*Rev. John T. Williams,*

as the first pastor of the Blain charge, commenced his ministerial labors on the 1st of April, 1859. He located at Blain, and preaches here once every two weeks.

Early in the spring of 1860, the charge erected a fine parson-

age at Blain for the pastor. This was highly necessary, and the congregation deserve great credit for the manner in which they accomplished this needful work. Every charge ought to have a parsonage. It saves expense, and is a great convenience to pastor and people.

Having been carefully instructed, in the spring of 1860 the following persons were confirmed :

John Baker,	Miss Adaline Stroup,
Andrew Shearer,	“ Eliza Jane Shearer,
Baltzer Beistlein,	“ Malinda J. Boltosser,
Mr. — Beistlein,	“ — Ebert.

This congregation requires about one-half of the preaching in the German language. But as there are no German schools in this community, the use of the English language will gradually supersede that of the German, and will finally supplant it altogether here, as it has done in nearly all the other Lutheran congregations in the county.

As the old Church-rules or Constitution had long ago become obsolete, and the congregation was in a manner without any rules for government and discipline, in November, 1860, the *Formula* appended to the Lutheran Hymn-Book was adopted, not without opposition, as the Constitution of the congregation. At the same time a move was made towards having the congregation incorporated. We may well ask, how can a congregation manage its affairs properly, and administer discipline fairly without a Constitution? The pastor did well in urging the adoption of a Constitution. To have the congregation incorporated was also a move in the right direction. From the charter of incorporation, dated January, 1861, we make the following extracts, exhibiting the position of the congregation as to doctrine and government :

“That whereas they (the members) have associated themselves together for the purpose of worshipping Almighty God according to the faith and discipline of the Lutheran Church in the United States of America, and for said purpose, &c.—Art. 2. This church acknowledges itself to be a member of and belonging to



the Evangelical Lutheran Church of Central Pennsylvania, and as such recognizes the Augsburg Confession of Faith as a substantially correct symbol of its faith, and the Constitution and Discipline adopted by the congregation as its rule of government and discipline.—Art. 3. The pastor, or pastors, of said church shall be elected as the Constitution of the church prescribes, and must be a member of an acknowledged Evangelical Lutheran Synod of the United States, or if not a member of the Evangelical Lutheran Synod of Central Pennsylvania when elected, he or they must unite with it at its first meeting thereafter, and a refusal to do so shall be regarded and taken as a resignation," &c.

Having been carefully instructed for some time in the Catechism, on the 3d of May, 1862, the following persons were confirmed :

George Stum,	Lydia Gutshall,	Mary A. Stahl,
George Fry,	Catharine Shuman,	Mary A. Kessler.
Elizabeth C. Briner,		

Much labor is required to make all the members of this congregation efficient. Many of them, living a considerable distance from the house of God, are very indifferent and do not attend the ordinances of the sanctuary, nor concern themselves about the interests of the church and their souls, as it is their duty to do. As the charge is reduced, and as the pastor resides among the members, it is to be hoped that the large Lutheran population in that region will be gradually brought into a state of progress and activity. There are in the congregation many most excellent men, whose hearts are alive to every good cause and who are willing to do their utmost to elevate the congregation in piety, intelligence, and Christian benevolence; but there are also many who care but little about these things, and whose hearts are not lighted with wisdom from on high. The present pastor has already accomplished much in the way of general reform, and the hope is entertained that in future still more will be accomplished by him. To this end may God bless his labors, and stir up the hearts of all the members to prayer and every good work!



“Lord, shall we lie so sluggish still!  
 And never act our parts?  
 Come, holy Dove, from the heav’nly hill,  
 Renew and warm our hearts.

“Then shall our active spirits move,  
 Upward our souls shall rise;  
 With hands of faith and wings of love  
 We’ll fly and take the prize.”

## SECTION II.

## ST. PAUL’S LUTHERAN CHURCH IN MADISON TOWNSHIP.

Most of the members of St. Paul’s Church belonged formerly to Zion Church at Blain, some few to the congregation at Loysville, and other places. As they had a considerable distance to the nearest church, they concluded, in 1855, to organize themselves into a congregation and erect a church in their midst. The members united heartily in this good work. The congregation was regularly organized early in the spring of 1855, by the

*Rev. Reuben Weiser,*

when the following brethren were elected and installed as the first board of officers of the congregation :

Jacob Arnold,	} <i>Elders.</i>	J. B. Zimmerman,	} <i>Deacons.</i>
Jacob Kunkel,		Samuel Arnold,	
		George Hohenshilt,	} <i>Trustees.</i>
		Henry Wolf,	

The corner-stone of *St. Paul’s Evangelical Lutheran Church* was laid on the 27th day of May, 1855, when the Rev. Daniel Sell, the only minister present on the occasion, preached a suitable sermon from Isa. 28 : 16. At this time, Rev. R. Weiser, the pastor, was absent on a visit to Texas. The church-edifice was reared speedily and successfully. In September, 1855, Rev.

Weiser resigned the Loysville pastorate. The charge was then vacant about eight months.

*Consecration of St. Paul's Church.*

The church was dedicated to the service of the Most High on Sunday, the 22d of December, 1855. Rev. Messrs. J. Evans, M. J. Alleman and P. P. Lane, were present on this occasion and conducted the exercises. The meeting commenced on Friday evening previous and closed on Sunday evening. The Sunday morning exercises were introduced with a prayer-meeting, after which Rev. Alleman preached in the German language from Rom. 5 : 1, and was followed in the English language by Rev. Evans, who preached from Psalm 42 : 1, 2. The Rev. Lane attended then to the liturgical exercises, and consecrated the church by the distinctive title of *St. Paul's Evangelical Lutheran Church*.

The church-edifice is of brick, neat and substantial, *forty* by *fifty* feet in size. It has a vestibule, and is surmounted by a steeple and sweet-sounding bell. The internal arrangement is tasty and judicious. The entire cost of erecting the building was about seventeen hundred dollars. The church is located in Madison Township, about five miles west of Loysville, and on the main road leading from Loysville to Blain, on a tract of land originally located by John Crawford in 1766, but now owned by the Messrs. Clarks. The site is eligible and in every way convenient.

*Rev. Philip Willard*

commenced his pastoral labors here, in connection with the Loysville charge, on the 25th of May, 1856. Soon after he had entered on the discharge of his ministerial duties, he commenced instructing a class of catechumens, and here, as well as in the other congregations of the charge, the Lord blessed his labors to the edification of Christians and the conversion of sinners. On the 25th of October, 1856, the following persons were admitted to full communion by the rite of confirmation :

Jacob Clausert,  
 George A. Shuman,  
 Andrew Hohenshilt,  
 Catharine Loy,  
 Mary A. Loy,  
 Ellen Loy,  
 Mary J. Beaston,

Catharine Baldozer,  
 Mary Ernst,  
 Amanda Reed,  
 Elizabeth Seager,  
 Lydia A. Seager,  
 Mary Stahl.

During the early part of 1857, the Lord poured out graciously his Spirit upon the congregation. A number professed to have realized a change of heart during this season of refreshing from on high. These were carefully instructed for a few months, and on the 23d of May, 1857, the following were confirmed :

John A. Garber,  
 Franklin D. Baldoser,  
 John Bergstresser,  
 Sarah J. Seager,  
 Amanda H. Bergstresser,  
 Mary A. Zimmerman,  
 Elizabeth Beistlein,

Susanna Burrel,  
 Mary M. Ewing,  
 Sarah A. Garland,  
 Elizabeth Shatto,  
 Mary A. Moyer,  
 Sarah Koon.

In the charter of incorporation, dated August 7th, 1857, among other matters not necessary to state, we find the following item of general interest :

*"Article 5.* Whatsoever is not otherwise specially provided for in this Constitution shall be regulated according to the Constitution, form of government, discipline, rules and usages of the Evangelical Lutheran Synod of Central Pennsylvania and of the General Synod of the Lutheran Church in the United States," &c.

*Trustees :* Daniel Ernst, Samuel Shope and Michael J. Loy.

On the 14th of March, 1858, the following persons were admitted to full communion by confirmation :

Thomas Messimer,      John Calhoon,      Catharine Calhoon.

On the 6th of September, 1858, James Clark and Ann his wife, and Andrew M. Clark, made a deed to Daniel Ernst, William Zimmerman and Samuel Shope, Trustees of St. Paul's Evangelical

Lutheran Church in Madison Township, conveying to said Trustees one acre and fifty-nine perches of land, strict measure, for the consideration of sixty dollars. See *Record-Book*, Letter R., p. 200.

In October, 1858, this congregation and that at Blain withdrew from the Loysville charge, and united in the formation of the Blain charge, and in November following Rev. P. Willard resigned. The Blain charge, just formed, was vacant about four months. Having received and accepted a call,

*Rev. John T. Williams*

commenced his pastoral labors in this charge on the 1st of April, 1859. He preaches here once every two weeks, alternately in the German and English languages. After having attended lectures on the Catechism for some time, on the 14th of April, 1860, the following persons were confirmed :

Daniel Garber,	John H. Briner,
Daniel Beistlein,	Anna E. Zimmerman,
Samuel Koon,	Sarah J. Stroup,
John W. Smith,	Catharine M. Koon,
Samuel A. Smith,	Caroline Loy,
Henry Hohenshilt,	Anna E. Roush,
John Roush,	Jane E. Beistlein.

Thus fourteen more were added to the membership of this congregation. May we not hope that they will be useful in their day, and afterwards be received to glory.

“ Lord, we accept, with thankful heart,  
The hope thy gracious words impart ;  
We come with trembling, yet rejoice,  
And bless the kind inviting voice.

“ Dear Savior, let thy wondrous love  
Confirm our faith, our fears remove ;  
O sweetly influence ev’ry breast,  
And guide us to eternal rest.”

## SECTION III.

## EMANUEL CHURCH NEAR ICKESBURG IN SAVILLE TOWNSHIP.

At the beginning of the present century a number of Lutheran families settled in the vicinity where Ickesburg was afterwards located. These all went to church at Loysville, a distance from eight to twelve miles. After the erection of St. Andrew's or Shuman's Church, in 1831, some attended preaching there. The want of a church in their midst was deeply felt. Rev. Heim preached for them occasionally in private dwellings and school-houses. This was however not satisfactory, as the members could not but see the advantage to themselves and their children of having a house of worship and regular preaching in their neighborhood. It would seem that Rev. Heim did not encourage them to erect a church, and when it was built he never preached in it. But without the encouragement of any minister, the Lutherans, in union with a sister denomination, were minded to have a church, which they also erected about two miles and a half west of Ickesburg in Saville Township. The following is the heading of the subscription circulated for the purpose of securing aid towards erecting the contemplated church:

"We, the subscribers, promise to pay the sums annexed to our names for the purpose of building a Lutheran and Reformed Church on the land of Henry Hartman, on Buffalo Creek, near McKinley's Mill. July 30th, 1839."

The amount subscribed was encouraging. Messrs. Conrad Rice and Jonathan Swartz were chosen the building committee. The church was erected in the summer of 1840. In the spring of 1841, it was consecrated to the service of God and received the distinctive appellation, *Emanuel Church*, though it is commonly known as Buffalo or Stone Church. Rev. S. R. Boyer, then pastor of the Lutheran Church at Mifflintown, Juniata County, and Rev. Henry Aurandt of the German Reformed Church, officiated on the occasion of the consecration. It is a rough stone

edifice, *forty-six* by *thirty-six* feet in size, without gallery; it is entered by one side door and two end doors, and has two aisles, two side rows of pews, and one double block of centre pews.

After the church was erected and dedicated, the Lutherans were in want of a pastor. For reasons not known to the writer, Father Heim did not, and, perhaps on account of his extended charge and the increasing infirmities of age, could not preach for the members here. For about one year, Rev. Boyer preached for them an occasional sermon. The members were not organized into a congregation; and for want of the regular ministrations of the sanctuary by a minister of their own Church, a number of the principal Lutheran members with their families were induced to unite with the denomination that exclusively occupied the church. Thus, a number of Lutherans were gradually absorbed and drawn into another denomination, under the specious plea that it made no difference to what denomination they belonged. Some of the members were, however, not so pliant nor so easily hoodwinked. They argued very correctly, that if it made no difference to what Church they belonged, they would remain in their own Church. They therefore secured, early in 1847, the visits of the

*Rev. Lloyd Knight,*

of the Bloomfield charge, who took a deep interest in their spiritual welfare and made every proper effort to collect the remaining scattered members into a congregation. Though the church had been built mainly by the Lutherans, yet, strange as it may seem, Rev. Knight was at first scarcely allowed to preach in it, and his efforts to organize a Lutheran congregation were met with strong opposition from those who occupied the church. Here we have a fine illustration of the amiable spirit of union-churchism! A debt of some hundred dollars still rested on the church, and it was finally agreed that if the Lutherans would pay that debt, they should be entitled to one-half of the property and of the church. This was very generous indeed! especially so, when they had done most towards erecting it in the beginning. Thus, the advantage to some people of building union-churches becomes strikingly ap-

parent ! The Lutherans, however, paid that debt, and of course all difficulties had to cease. In the meantime Rev. Knight collected and instructed a class of catechumens. The organization of the Lutheran congregation was finally effected, and great success attended the pastor's labors. As no church-record was then kept, we will transcribe from a letter of Rev. Knight to the writer an account of his pastoral labors here :

"The Ickesburg or Buffalo congregation (Lutheran) was organized by me on Saturday, the 12th of June, 1847, with *fifty-three* members. The following brethren were elected the Church-Council, viz. :

Benjamin Rice,	} <i>Elders.</i>	George Rice,	} <i>Deacons.</i>
John Butturff,		John Peck,	
Conrad Rice, <i>Trustee.</i>			

"The *first* communion was held on the 13th of June. *Thirty-nine* persons gave in their names as members and communicants, besides the following persons, who had on the previous day (the 12th) been received to full communion by the rite of confirmation :

Samuel Rice,	Elizabeth Rice,
David B. Kistler,	Susanna Kistler,
John Rice,	Sarah Rice,
John Sanderson,	Catharine A. Heim,
Jonathan Rice,	Catharine Kochenderfer,
Margaret Butturff,	Mary A. Otto,
Sarah Butturff,	Susan Otto.

"The Lord smiled propitiously on the labors of his unworthy servant. The congregation was truly revived, and many of those then added to the Church are now among its most efficient members. Having attended a course of lectures on the doctrines of our holy Christianity, and being found possessed of the requisite qualifications, on the 14th of May, 1848, the following persons were admitted to full communion by confirmation :

George Butturff,	John Butturff (baptized),
Samuel Hench,	John M. Evril       “
John Ickes,	John Hassler       “
Michael Ickes,	Sarah Snyder       “
Jeremiah Hall,	Sophia Hall,
Robert C. Boden,	Sarah T. Rice,
John Hollenbaugh,	Nancy J. Rice,
George F. Flickinger,	Alice Rice,
Henry S. Saylor,	Ann Delaney,
Samuel Fuller,	Elizabeth Saylor,
Andrew Snyder,	Mary Bringman,
William Yohn,	Elizabeth Saylor,
Robert Matthews,	Margaret Yohn.

“ After another year had passed away, a number of persons were found willing to attend lectures on the Catechism, and having received instruction for some time, on the 13th of May, 1849, the following were confirmed :

Nicholas Hench,	Jacob Bringman,
William Rice,	William Kinzer (baptized),
Adam Rice,	Mary Kinzer,
Daniel Rice,	Catharine J. Hench,
Adam Bitner,	Sarah J. Kepner,
David Bitner,	Mary A. Bitner,
Joseph Saylor,	Susan Flickinger,
Samuel Duffield,	Elizabeth Flickinger,
Benjamin Flickinger,	Margaret Keyser.

“ I served the congregation a little more than two years. During this time *fifty-eight* persons were received to full communion by confirmation. This was my favorite, most interesting, and beloved congregation. I resigned in June, 1849.

“ Yours, truly,

“ LLOYD KNIGHT.”

Rev. Knight preached here once every three weeks, exclusively



in the English language, the German not being required by the congregation. In July, 1849, he was succeeded by the

*Rev. Jacob Martin,*

who had a large charge to supply and many difficulties to overcome. He labored indefatigably, and was highly esteemed by the members of this congregation. Souls were converted under his ministry and the interests of Christ's kingdom were promoted. When he took charge of this congregation, a church-book was bought and regular records of baptisms, confirmations, &c., were made. He preached here once every three weeks, alternately in the forenoon and afternoon. He preached with great energy and unction from on high, and to this day many tell the happy effect his sermons had on them.

Having been for some time diligently instructed in the Catechism of the Church, and being found possessed of the requisite spiritual and doctrinal qualifications, on the 27th of April, 1851, the following persons were confirmed :

George H. Hench,	Sarah Cath. Rice,
Henry Orris,	Elizabeth Rice,
David McKenzie,	Margaret Rice,
James Matthews,	Eliz. Ann Hench,
Mary A. Rice,	Susan Bausum.

Having faithfully served the congregation for two years and nine months, Rev. Martin resigned in April, 1852, and was succeeded, in June of the same year, by the

*Rev. William Gerhardt,*

who met at this church a class of catechumens for some time, but before they were confirmed he resigned the Bloomfield charge in June, 1853, having served it as pastor only one year. The congregation and charge were then vacant about eight months. A call was then extended by the charge to the

*Rev. Adam Height,*

who, having accepted the call, commenced his ministerial labors

here on the 1st of March, 1854. He had communion but once at this church, viz., on the 9th of April, 1854, when John Reisinger was admitted to full communion by confirmation. At this place Rev. Height met also a class of catechumens for some time; but for reasons not necessary to state, and before they were confirmed, he ceased to labor as pastor in September, having preached here only about seven months. The disappointment of two classes of catechumens in succession, had an unhappy effect, and is much to be regretted. The charge was then vacant about eight months. During this time the Rev. J. Evans of Newville, Pa., by request, visited the congregation in December, 1854, and preached a number of sermons and administered the Lord's Supper, and the same was also done in May, 1855, by the Rev. L. Knight of Hollidaysburg, Pa.

*Rev. D. H. Focht*

of Chambersburg, Pa., having accepted a call from the Bloomfield charge, entered on the discharge of his ministerial labors in the charge on the 1st of June, 1855, and at this church preached his introductory sermon, on the 3d of June, from Exod. 33 : 14. He preached here once every three weeks, alternately in the forenoon and afternoon. Having been carefully instructed in the doctrines of our holy religion, on the 29th of December, 1855, the following persons were confirmed :

George C. Rice,  
Henry Butturff,  
Suwarrow W. Witmer,  
Samuel Rice,  
William Rice,  
George Rice,  
Davidson Miller,

Nicholas J. Hench,  
Francis H. Hench,  
Mrs. Sophia Weibly,  
" Sarah Bender,  
Miss Jane Mary Rice,  
" Sophia Orris.

" Let the sweet work of pray'r and praise  
Employ our daily breath :  
Thus we're prepar'd for future days,  
Or fit for early death."

A year having passed away, a number of persons were found willing to attend lectures on the Catechism. The Lord graciously visited this class in the outpouring of his Holy Spirit. Being duly instructed and accounted worthy of full communion, on the 9th of November, 1856, the following persons were confirmed :

Wesley W. Fuller,	Miss Ann Eliz. Bucher,
William Flickinger,	“ Susan J. Crist,
George J. Delancy,	“ Susan Rice,
Benj. F. Rice,	“ Catharine Rice,
Philip Z. Resinger,	“ Mary J. Flickinger,
Jacob Resinger,	“ Mary E. Resinger.

“Call'd to bear the Christian name,  
 May our vows and life accord ;  
 And our ev'ry deed proclaim  
 ‘Holiness unto the Lord!’ ”

On the 4th of April, 1857, Mrs. Hannah Bitner, and William Smith on the 19th of July following, were admitted to full communion by confirmation ; also in October, 1857, Mrs. Elizabeth Witmer, and in April, 1859, Miss Hetta Bausum, were received as members by certificate.

As the Loysville charge was weakened by the formation of the Blain charge, application was made by the former for Emanuel Church. As the Bloomfield charge was large and Emanuel Church lay more convenient to Loysville than Bloomfield, it was for the time being and on certain conditions agreed to yield Emanuel Church in favor of Loysville at the expiration of the then pastoral year. Accordingly, after having served the congregation *four* years, the Rev. D. H. Focht preached his valedictory sermon on Sunday, the 22d of May, 1859, from 2 Cor. 13 : 14, and was succeeded on the 1st of June following by the

*Rev. G. M. Settlemyer,*

who then served the congregation in connection with the Loysville charge, and preached for it once every two weeks. Rev. Settlemyer instructed a class of catechumens for some time, and on the 28th of April, 1860, the following were confirmed :

John W. Bernheisel,  
John R. Boden,  
George R. Hall,  
Miss Jane E. Boden,

Miss Elizabeth Heim,  
" Mary E. Hench,  
" Emerata Rice,  
" Jemima Shaeffer.

On the 30th of March, 1861, the following were received as members by certificate, viz., William Bower, Mrs. Leah Bower, Mrs. Susanna Johnston, and Miss Mary Ellen Bower.

Having served the congregation as pastor for *two* years, Rev. Settlemyer resigned on the 1st of June, 1861. The congregation numbers at this time about one hundred and fifteen members. May the Lord soon send this people another shepherd after his own heart!

Immediately after the resignation of Rev. Settlemyer, the congregation dissolved its connection with the Loysville pastorate and united with the *Blain charge*, and on the 1st of June, 1861, the

*Rev. John T. Williams*

commenced his pastoral labors here. May his labors be crowned by the blessing of heaven! and may the dear people of this congregation prosper in every Christian virtue and grace! This is the sincere prayer of their former pastor.

Since the organization of Emanuel congregation, on the 12th of June, 1847, the following brethren have served it as its officers :

*Elders.*

Benjamin Rice, .	from June, 1847 to May, 1850.
John Butturff, .	" " 1847 to " 1850.
Conrad Rice, .	" May, 1850 only a short time.
Henry Harman, .	" " 1850 to March, 1852.
Benjamin Rice, .	" Aug., 1850 to " 1852.
John Butturff, .	" March, 1852 to May, 1854.
John Sanderson, .	" " 1852 to " 1857.
Jacob Reisinger, .	" May, 1854 to " 1857.
Benjamin Rice, .	" " 1857 to — 1859.
John Sanderson, .	" " 1857 to — 1859.
Nicholas Hench, .	" " 1859 yet in office.
Benjamin Rice, .	" " 1859 "

*Deacons.*

George Rice, .	from June, 1847 to May, 1850.
John Peck, .	" " 1847 to " 1850.
Nicholas Hench, .	" May, 1850 to March, 1852.
John Sanderson, .	" " 1850 to " 1852.
Samuel Rice, .	" March, 1852 to Aug., 1855.
Jeremiah Hall, .	" " 1852 to " 1855.
David B. Kistler,	" Aug., 1855 to May, 1857.
Moses G. Witmer,	" " 1855 to " 1857.
Henry Hall, .	" May, 1857 to — 1859.
Peter Flickinger,	" " 1857 to — 1859.
Jonathan Rice, .	" " 1857 to — 1859.
Samuel Rice, .	" 1859 yet in office.
John Peck, .	" 1859 "
Peter Shaeffer, .	" 1859 "

*Trustee.*

Conrad Rice, .	from June, 1847 yet in office.
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## SECTION IV.

## LUTHERAN CONGREGATION IN HENRY'S VALLEY, JACKSON TOWNSHIP.

Until lately this was only a preaching station. As some of the members living in this valley belonged to one of the congregations of the Newville charge in Cumberland County, and some to the congregation at Blain in Perry County, the Rev. J. Evans of Newville, Rev. I. J. Stine, Principal of Loysville Academy, and Rev. P. Willard of Loysville, preached, each, occasionally for them at a school-house. Henry's Valley lies between high mountains, is narrow, in the southeast corner of Perry County, Jackson Township, and is not accessible from Newville or Blain but by crossing a high mountain. In this secluded valley a number of

pious members of the Church made their homes. They were devoted to the Church, and had for many years themselves regularly conducted a prayer-meeting in a school-house. Father Christian Henry, one of the best of Christians, collected the members for social worship, and led the exercises. Sometimes the members would cross the mountains, a distance from ten to twelve miles, to meet with the people of God in the sanctuary. Did space permit, we might give many interesting facts respecting the unostentatious piety of this people in the mountains.

After the formation of the Blain charge, the members in this valley looked to that charge for the preaching of the Gospel among them. Hence, when in 1859 the

*Rev. John T. Williams*

took charge of the Blain pastorate, he also visited and preached for the members in Henry's Valley about once every four weeks. By this the members—about forty in the valley—were much encouraged; their prayer-meeting was generally well attended, and the prospect of establishing a congregation began to brighten. The subject of organizing a congregation had been agitated for some time. But now the necessity of such a step became apparent to all. Therefore, on the 24th of November, 1860, the congregation was organized with *twenty-four* members (a number of others joined in afterwards) and the following brethren were installed as officers:

Christian Henry, } John Snyder,     }	<i>Elders.</i>	Henry Snyder, } Daniel Henry,  }	<i>Deacons.</i>
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Rev. Williams preaches here once every four weeks in a school-house. A suitable house of worship is what the congregation now very much wants. May the Lord bless this little flock!

" Dear Shepherd of thy people, here  
 Thy presence now display;  
 As thou hast giv'n a place for pray'r,  
 So give them hearts to pray.

“ Show them some token of thy love,  
Their fainting hope to raise ;  
And pour thy blessings from above,  
That they may render praise.”

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## SECTION V.

## PREACHING STATIONS CONNECTED WITH THE BLAIN CHARGE.

Besides the four organized congregations, Rev. Williams preaches at present also at the following preaching stations connected with the Blain charge :

1. At *Lupfer's Tannery*, in Jackson Township, he preaches once every four weeks in a school-house. The attendance here is good and the prospects encouraging.

2. At *Sandy Hill* school-house, in Madison Township, he preaches also once every four weeks. At this place the attendance on the preaching of the Gospel is good, and good is accomplished.

3. At *New Germantown*, four or five miles west of Blain, he preaches once every six weeks.

Thus within the bounds of the Blain charge there is yet much “land to possess.” Members of the Church are found scattered everywhere in that section of Sherman's Valley, and also in the minor adjoining valleys, so that at many central points small congregations might be organized. But the labor at present required by the Blain charge is more than a man can perform with pleasure to himself or advantage to the people. To remedy this evil, the members must unite in supporting the pastor at Blain, as they are abundantly able if all do their duty, and then the charge may be divided and an additional minister secured. This is the only way all can be adequately supplied with the preached Gospel and the interests of souls and Christ's kingdom promoted. O for more men to reap the harvest!

“Jesus, thy wand’ring sheep behold!  
See, Lord, in tender mercy, see,  
Poor souls that cannot find the fold  
Till sought and gathered in by thee.

“Thou, only thou, the kind and good,  
The sheep-redeeming Shepherd art;  
Collect thy flock, and give them food,  
And pastors after thine own heart.”



## CHAPTER IV.

## PETERSBURG CHARGE.

THIS charge was formed in February, 1850, at Bloomfield, by a convention of delegates from the Lutheran congregations in Perry County. See pp. 52-54. A part of what now constitutes the charge was at first missionary ground. Rev. Andrew Berg accepted an invitation in November, 1842, to visit this destitute field. He preached at Petersburg, New Buffalo, Buck's Schoolhouse, Liverpool, and perhaps also at some other places, for about six months, that is, from November, 1842, to the middle of June, 1843. In his annual report, in 1843, the President of the West Pennsylvania Synod says: "On the 21st of October, 1842, I received a letter from Rev. A. Berg, in which he informed me that he designed visiting Petersburg, Liverpool, and other congregations in that region, and requested me to give my consent and advice. I advised him to visit those places, and if possible take charge of them. I promised him, at the same time, towards his support, for the first year, thirty dollars from the legacy in the hands of Synod. But as he resigned this field of labor after having spent in it about six months, I allowed him only fifteen dollars, with which amount he was also satisfied." After the resignation of Rev. Berg, all the congregations now composing the charge, except Mount Zion on Fishing Creek, were served in connection with Bloomfield until February, 1850, when the charge was regularly constituted.

## SECTION I.

## CHRIST'S (LUTHERAN) CHURCH OF PETERSBURG.

A number of Lutheran families settled at Petersburg and its vicinity soon after the town was located. These had no church of their own nearer than New Buffalo or Fishing Creek, both some five or eight miles off. It was chiefly through the exertions of Dr. Philip Ebert that they secured a pastor. When the West Pennsylvania Synod held its sessions at Bloomfield in September, 1842, he prevailed on Rev. Berg, who at that time received license to preach, to visit Petersburg and the members scattered along the west bank of the Susquehanna as far up as Liverpool. This was the beginning of the forming of the congregation at Petersburg. In November, 1842,

*Rev. Andrew Berg*

commenced his pastoral labors here. The use of the Methodist Episcopal Church was kindly granted. Here he preached once every four weeks. The use of the German language in preaching was never required by this congregation. Rev. Berg's labors were blessed by the Lord, the scattered members were collected and all took courage. At the close of December, 1842, the congregation was regularly organized, when the following brethren were elected and installed as its first officers :

George Keim, <i>Elder.</i>	Jonathan Michener, Sen.,	} <i>Deacons.</i>
	Dr. Philip Ebert,	

The first communion was held on the 1st of January, 1843, when the following names were recorded as members of the congregation :

John Hiltner,	Abraham Leady,	Rebecca Kulp,
Jacob Sidel,	Eleazer Michener,	Mary Hantz,
Andrew Hantz,	Sarah Hiltner,	Letitia Ebert,
Amos A. Jones,	Sophia Fie,	Mary A. Grove,
Dr. Philip Ebert,	Mary Michener,	Mary A. Remirk.

The congregation, though small, was now regularly constituted and assumed a more encouraging position. The want of a suitable house of worship was however seriously felt. Rev. Mr. Berg succeeded in collecting a class of catechumens. These he diligently instructed for some time, and on the 4th of June, 1843, the following persons were confirmed and admitted to communion :

Aaron Keim,	Cath. Michener,	Edward Miller,	} These united at this time with the congrega- tion.
Jon. Michener,	Moriah Keim,	Michael Koup,	
Philip Michener,	Eliza Stevenson,	George Keim,	
Eliza A. Keiser,	Mary Eddy,	Samuel Garman,	
Susan Clandenin,	Mary Sellers,	Jane Jones,	
Susan Jones,	Cath. Hiltner,	Mary Shannon.	

Though the congregation was prospering and increasing in numbers under the faithful labors of Rev. Berg, and it was hoped that by patient perseverance much would be accomplished for the cause of Christ, but to the sincere regret of all, Rev. Berg thought it to be his duty to change his pastoral relation. Near the close of June, 1843, he resigned and accepted a call from the Shrewsbury charge, York County, Pa. He was much beloved by this people, and to him belongs the honor of establishing this congregation on a firm basis amid numerous difficulties.

The congregation was then vacant about four months. Dr. Ebert again put forth efforts to secure a pastor. He addressed a letter to Synod, urging the necessity of a speedy supply. This letter was read before Synod in September, 1843, and, on motion, that body took the following action :

“*Resolved*, That in view of Dr. Ebert’s letter, the attention of applicants for licensure be called to the congregation at Petersburg, and the congregations united therewith, in Perry County.”

*Rev. Levi T. Williams,*

then a licentiate, accordingly accepted a call from Petersburg and the other congregations, and entered on the discharge of his pastoral duties in October, 1843. He preached here once every four weeks, and extended his labors to New Buffalo, Mount Pisgah,

Newport, Bloomfield, and perhaps to some other points. He performed Home Missionary labor, and for some time received some aid from the Home Missionary Treasury of Synod. As the congregations were small and only in a formative state, much hard labor and self-denial were required, but these were not bestowed in vain, as the result clearly evinced.

At Petersburg, for want of a church, the congregation labored under great disadvantage. Hence, soon after Rev. Williams had taken charge, the subject of erecting a house of worship was agitated, and measures were taken to effect this needful end. Having land as a suitable location on the edge of the town, Dr. Ebert generously offered one acre of it to the congregation, and executed a deed of conveyance, from which we submit the following extract :

“ *This Indenture*, made the 7th day of May, A.D., 1844, between Dr. Philip Ebert of Penn Township, Perry County, State of Pennsylvania, and Letitia his wife, of the one part, and the Council of the Lutheran congregation at Petersburg, &c., . . . of the other part, Witnesseth that the said Dr. Philip Ebert and Letitia his wife for and in consideration of the sum of one hundred dollars, . . . to them in hand paid by the said Church-Council of the Lutheran congregation of Petersburg, &c., . . . do grant, bargain, sell, &c., . . . to said Church-Council of the Lutheran congregation of Petersburg, &c., . . . all that lot or piece of land, situate, &c., . . . containing one acre. Said Dr. Philip Ebert, &c., . . . hath granted, sold said lot or one acre to said Council and their successors in office to and for the only proper use, benefit, and behoof of said Church-Council of the Lutheran Church of Petersburg, &c.”

This lot of ground lies on the west edge of the borough of Petersburg, on a high and dry bluff, commanding a fine view of the town, the river and the mountains all around for a considerable distance, and is in every way a desirable locality for a church and graveyard. The foundation was run up, and on the 19th of May, 1844, the corner-stone was laid. A number of documents and a copy of the following declaration were deposited in the corner-stone :

## “DECLARATION AT THE LAYING OF THE CORNER-STONE.

“*In the name of the Triune God. Amen.*

“*Whereas* the Evangelical Lutheran congregation, now worshipping in the Methodist Episcopal Church in this place, believes it necessary to build a house of worship of their own, and that its location in this vicinity would best subserve the interests of the congregation and religion generally; and *Whereas* we are desirous of perpetuating Christianity by the faithful preaching of God’s word and the administration of the ordinances of religion, for our mutual benefit and improvement as well as that of our posterity,—*We*, therefore, the members of this congregation, in reliance on the Great Head of the Church, Jesus Christ, the same to-day, yesterday, and forever, have resolved to build upon this ground a house of worship, and do now publish to the world the *object* and *society* for which it is to be erected: *Wherefore*, be it known to the present and future generations, that we here, on this 19th day of May, A.D., 1844 (John Tyler being President of the United States, and D. R. Porter Governor of the State of Pennsylvania), do lay the corner-stone of this Evangelical Lutheran church; and should God prosper the work of our hands and the edifice be completed, it shall be dedicated forever to the service of the Triune God, Father, Son, and Holy Ghost, and shall be known and called by the name of *Christ’s Church*; moreover, it shall be and remain forever an Evangelical Lutheran church, in which the doctrines of the Gospel of Jesus Christ, as they are substantially set forth in the Augsburg Confession of Faith, shall be preached, and the sacraments shall be administered in conformity with the usages of the Church, that thus it may appear to posterity what is our religious faith. Should there, however, a generation of men arise and obtain possession of this church,—men who deny the Lord that bought them and despise God’s word and ordinances, and will not submit to the wholesome doctrines and discipline of the Church, we call heaven and earth to witness that we are free from their blood,—moreover, we call heaven and

earth to witness that we love vital godliness and ardently desire its perpetuity, that we expect it from our children and children's children that they faithfully and perseveringly adhere to the doctrines of the Cross, and that it is our prayer that the young and old may be *awakened, converted, comforted, edified and prepared* for the enjoyment of the sanctuary above. Prompted by such desires and having in view such objects, we trust we can confidently adopt the language of the Patriarch Jacob, and exclaim: 'This stone which we have set for a pillar shall be God's house.' Given at Petersburg, this 19th day of May, A.D., 1844, the sixty-seventh year of the Independence of the United States of America, and subscribed by the Elders, Deacons, Building-Committee, and the Ministers present.

George Keim, <i>Elder.</i>	Andrew Hantz,	} <i>Building Committee.</i>
Jon. Michener, Sr., }	Dr. Philip Ebert,	
Dr. Philip Ebert, }	Edward Miller,	
Rev. Levi T. Williams, <i>Pastor loci.</i>		
Rev. Nicholas J. Stroh, <i>Minister present.</i> "		

Heaven smiling on the good work thus begun in the name and fear of God, the edifice was speedily erected, and in November following it was completed.

In September, 1844, Dr. Ebert, as lay delegate of the charge, attended Synod at Hanover, York County, Pa.

On Saturday, the 9th of November, 1844, the following persons were confirmed :

Mary Ann Leppert,	Susan Keim,
Christiana L. Keim,	Mary A. Miller,

and on Sunday, the 10th, the church was solemnly dedicated to the service of the Triune God. In the *Lutheran Observer* of November 29th, 1844, is given the following account of the consecration of this church :

" *A new House of Worship.*—We learn that on the 10th instant a new Evangelical Lutheran church, at Petersburg, Perry County, Pa., was dedicated to the service of the Triune God under

the name of *Christ's Church*. The Rev. Mr. Stroh performed the dedicatory ceremony, after which the Rev. Mr. Berg delivered an appropriate sermon from 1 Peter 2 : 5, 'Ye also, as living stones, are built together a spiritual house.' The edifice is of stone, forty feet square, with a gallery at one end, a neat pulpit, and well furnished with lights. This building has been erected by a few Lutherans in a place where two years ago the existence of the Lutheran Church was scarcely known. The Rev. Levi T. Williams is the pastor. Dr. Ebert, who is a warm-hearted and whole-souled member, gave an acre of ground for the site of the church and for a graveyard, and also contributed very liberally towards the building; in short, by his unwearied exertion the church has been built, and he deserves well of the neighborhood and of the Church in general for his zeal and liberality in the good cause. We rejoice that that heretofore neglected and destitute region is at length favored with a house of worship, in which the pure Gospel will be preached with power and in simplicity, and the Gospel ordinances be regularly dispensed. May the blessing of God follow this good work, and our brother Ebert be richly rewarded in his person and family with all spiritual gifts and consolations!"

During the beginning of 1845, the Lord poured out his Spirit graciously upon this congregation, and a number embraced a hope through Jesus Christ. The subjects of this revival were then for a time carefully instructed in the doctrines of religion, and on the 22d of July, 1845, the following persons were confirmed :

Michael Koup, Jr.,	Mary A. Wade,
Susanna Keiser,	Doan Michener (baptized).

The following names appear also now for the first time on the list of members :

Henry Bressler,	John Price,	Barbara Ensminger,
David Ensminger,	Letitia Branyan,	Elizabeth Long,
Peter Smith,	Martha Bressler,	Margaret Ashton.
Jacob Long,	Elizabeth Goodman,	

In September, 1845, Rev. Williams resigned, having served the charge in the Gospel about two years. Mr. V. Jones of Pe-



tersburg, as delegate, attended Synod at Carlisle in September, 1845. At this session of Synod Rev. Williams reported four congregations, viz. : Petersburg, Bloomfield, Newport, and Mount Pisgah, 42 infant and 5 adult baptisms, 42 confirmations, and 196 communicants. The Lord owned and blessed his labors, and many still remain among us who own him as their spiritual father.

*Rev. Lloyd Knight*

took charge of this congregation on the 1st of October, 1845, and served it in connection with Bloomfield, where he resided. His field of labor was large. He preached at Bloomfield, Petersburg, Newport, New Buffalo, Mount Pisgah, St. David's (Billow's), and after June, 1847, at Buffalo above Ickesburg.

In the fall of 1845, at the first communion Rev. Knight held at Petersburg, there were *twenty-nine* communicants.

During the early part of 1846, a number of persons attended the catechetical lectures of the pastor, and on the 24th of May, 1846, the following were received as members by confirmation, baptism, and certificate :

Sylvanus H. Green,	Elizabeth Custer (baptized),
Franklin Garman,	Eliza Majer,           “
Margaret J. Black,	Ann C. Ashton,       “
Rebecca Milliken,	Susan Ashton,       “
Eliza A. Hiltner,	Philip Bierbower, by certificate,
Elizabeth Wilkinson,	William B. Irvine,   “
Susan Souder,	Catharine Harper,   “

The names of John C. West, Mary Bossler, and Mary Hinkel appear also now for the first time on the list of members. The Lord was evidently blessing the labors of his servant, and much good was effected.

In September, 1846, at Synod, Rev. Knight reported 6 congregations, 52 infant and 8 adult baptisms, 26 confirmations, and 241 communicants. Thus the number of members in the charge was increasing.



On the 18th of October, 1846, the following persons were received to membership at Petersburg :

Edwin Mager by confirmation, and John Custer by baptism.

During the early part of 1847, others were found willing to attend lectures on the Catechism, and on the 25th of April, 1847, the following persons were confirmed, baptized, and received by certificate :

Joseph B. Hall (baptized),	Hannah Torbert (confirmed),
Lewis Y. Michener, “	Mary S. Ziegler, “
Amelia Straley, “	Amanda Steel, by application,
Rebecca Leedy, “	James Hoffman, by certificate,
Lydia A. Black (confirmed),	Susan Hoffman, “

On the 21st of November, 1847, Catharine Ashton was confirmed, and Eliza Rumbaugh baptized ; and on the 6th of May, 1848, Catharine Hoffman was received by certificate, and on the 18th of June following Eliza Werner was confirmed.

In September, 1848, Mr. A. Billow represented the charge as delegate to Synod, held at East Berlin, Adams County, Pa.

In June, 1849, Rev. Knight resigned, having served this congregation three years and a half. During this time the membership of the congregation increased considerably in number ; but as the charge was so large, it was utterly impossible for the pastor to devote to any one congregation that undivided attention and labor which were necessary to build it up effectually. Still, much more was accomplished than could be expected.

*Rev. Jacob Martin*

commenced his pastoral labors here in July, 1849. For one year Rev. Martin preached to the same congregations Rev. Knight did before him. At a convention held at Bloomfield in February, 1850 (see pp. 52-54), the Petersburg charge was first properly formed, and has since consisted of the following congregations, viz. : Petersburg, Mount Pisgah, Mount Zion in Fishing Creek Valley, St. David's or Billow's, and New Buffalo on the Susquehanna River. Rev. Martin continued, however, to preach to these

congregations for some months after the charge was formed, that is, till the close of the current pastoral year, on the 1st of July, 1850, when he resigned them.

During the winter and spring of 1850, Rev. Martin instructed a class of catechumens at Petersburg, and on the 5th of May, 1850, the following persons were confirmed :

James Martin,	Daniel Hafer,	Elizabeth Hafer,
Thomas Branyan,	Maria Martin,	Sarah Brown.

According to the division of the charge above referred to, after having preached here one year, Rev. Martin resigned in June, 1850, and thus opened the way for the Petersburg charge, as now constituted, to call a pastor. After being vacant about five months, the charge was supplied in November, 1850, by the

*Rev. John P. Hiester,*

who preached regularly once every two weeks at Petersburg, Mount Pisgah, and St. David's or Billow's. At Mount Zion or Fishing Creek, some of the members were dissatisfied because Rev. Hiester could not preach for them in the German language; hence he did not preach regularly there during the first year he was pastor of the charge. At New Buffalo he preached but seldom, if any at all. He resided at Petersburg. From all we can learn he did not succeed very well in the charge, though he is said to have been a good man.

In September, 1851, Mr. Edwin Mager, as delegate of the charge, attended Synod at Newville, Cumberland County, Pa.

On the 24th of January, 1852, at Petersburg, Nancy Jane Black was confirmed and Mrs. Susan King was received as a member by certificate, and on the 9th of August, the same year, Mary Greek was received by baptism.

In September, 1852, Mr. D. Ensminger, Sen., as delegate, represented the charge in Synod, held at Mechanicsburg, Cumberland County, Pa. Synod appropriated \$50 towards the support of the pastor in charge for the ensuing year.

On the 11th of June, 1853, the following persons were confirmed at Petersburg :

Susan Michener, Martha A. Michener, Mary Manmiller.

In September, 1853, Mr. David Billow represented the charge at Synod, held at Lewistown, Pa.

Having served the charge as pastor about three years, Rev. Hiester resigned in November, 1853, and removed to the State of Illinois. The charge was then vacant about six months. A call was extended to the

*Rev. George A. Nixdorff,*

which he accepted, and he entered on the discharge of his pastoral labors in the charge in June, 1854. He resided at Petersburg, and preached there every two weeks, at St. David's, Mount Zion, Mount Pisgah, and also occasionally at New Buffalo. On the 20th of August, 1854, he had communion at Petersburg the first time. What the number of members was at this time we have no means of knowing.

In September, 1854, Mr. William Messinger, as delegate of the charge, attended Synod at Shrewsbury, York County, Pa. At this convention of Synod Rev. Nixdorff reported 4 congregations, 10 infant baptisms, and 129 communicants.

At the organization of the *Evangelical Lutheran Synod of Central Pennsylvania*, at Aaronsburg, Pa., in February, 1855, Mr. Jacob Ensminger represented the charge as lay delagate ; and at the first Annual Convention of that Synod at Mifflintown, Pa., in May, 1855, Mr. Philip Michener appeared as delegate of the charge. At this time Rev. Nixdorff reported 4 congregations, 5 infant and 1 adult baptisms, 13 confirmations, and 160 communicant members.

At the convention of Synod held at Mifflinburg, Union County, Pa., in May, 1856, Mr. William Messinger appeared as delegate of the charge, and Rev. Nixdorff reported 4 congregations, 11 infant baptisms, 4 confirmations, and 165 communicants.

In May, 1857, Mr. D. Ensminger appeared as delegate in

Synod, held at Perryville, Juniata County, Pa., and Rev. Nixdorff reported 5 congregations (he preached now also at New Buffalo), 14 infant and 1 adult baptisms, 5 confirmations, and 165 communicants.

On the 29th of November, 1857, Dr. Andrew J. Werner and Christian Galbach were confirmed. These, so far as the church-record shows anything, were the only persons admitted by Rev. Nixdorff to membership at Petersburg. Probably others were admitted, but their names were not recorded.

When Synod convened at New Bloomfield in May, 1858, Mr. J. Souder, as delegate, represented the Petersburg charge, and Rev. Nixdorff reported 5 congregations, 20 infant and 1 adult baptisms, 12 confirmations, and 165 communicants.

Having served the charge as pastor about four years, Rev. Nixdorff resigned it in May, 1858. During these four years he admitted to full membership 3 persons by baptism and 34 by confirmation. Although he had not the pleasure of seeing much of the fruit of his labors, and had apparently much reason to be discouraged, still we have good ground for believing that he sowed much of the seed of the word now springing up and bearing an ample harvest, and that the time will surely come when he that sowed sorrowing and he that now reaps rejoicing shall both rejoice alike together on the great day of ingathering.

After the charge had been vacant about four months, the present pastor, the

*Rev. William H. Diven,*

accepted a call, and on the 22d of August, 1858, commenced his labors as pastor of the charge. Much hard labor and self-denial were required to make the charge self-sustaining. Rev. Diven entered on the discharge of his pastoral duties with energy and prosecuted them with untiring zeal, and, God blessing his labors, he succeeded in leading many precious souls to Christ and in building up the charge on a solid basis, so that it does now with ease sustain its pastor well.

The members at Petersburg had become somewhat scattered

and discouraged, so that it was necessary to start anew,—a new life had to be infused into the congregation and the members aroused from their lethargy. Under the approving smiles of Heaven, Rev. Diven succeeded to a good degree in the accomplishment of these ends.

On the 26th of March, 1859, the following persons were confirmed :

John Fie,

Susan Philips,

Sarah A. Keel,

Rebecca Keiser (baptized),

and on Sunday, the 27th, being the first communion Rev. Diven held here, *forty* persons communed, which was at this time the entire or nearly the entire membership of the congregation. Of these forty members, *thirty-two* were females, who are, if pious, generally first in every good cause, and without whose active co-operation this congregation could not have sustained itself much longer. They deserve much praise for their attachment to the Church, and their aid and influence in advancing the glorious cause of the Redeemer.

In May, 1859, Rev. Diven reported at Synod, held at Mifflinburg, Union County, Pa., 4 congregations and New Buffalo as a preaching-station, 7 infant and 2 adult baptisms, 9 confirmations, and 151 communicants.

During the latter part of 1859 and the beginning of 1860, the congregation was blessed with an extensive revival of religion. Never before did this congregation enjoy such a precious season of grace from on high. The word was daily and faithfully preached by the pastor, and meetings for anxious inquirers were continued for some weeks. Many, both old and young, asked, "What must we do to be saved?" They were pointed to Jesus as their only Savior. Among these were old members, and many belonged to no church. Parents and children were often at the same time seeking peace through Jesus Christ. These converts were carefully instructed by the pastor, and on the 5th of February, 1860, the following persons were confirmed and baptized :

Lawrence Gross,	Susan Collier,
Thomas Black,	Malinda Noss,
Charles F. Green,	Margaret Ziegler,
Andrew J. Jones,	Eli Branyan (baptized),
Jacob Keel,	William Pressly, “
David L. McKenzie,	James McLaughlin, “
Alexander Mahaffey,	Sarah E. Collier, “
John T. Mahaffey,	Mary McCannah, “
George Parson,	Delilah Roth, “
John Spahr,	Catharine Roth, “
Jenny E. Branyan,	Sarah A. Stouffer, “
Leah Gross,	Mary Wait, “
Rachel A. Hess,	Eleanor Roth, by application.

On the 11th of March, 1860, Abram Hess and Miss Catharine McKenzie were confirmed.

By this accession of members the congregation was very much encouraged and strengthened, and may now be said to be in a prosperous condition. May the Lord have all the praise! and may all prove faithful!

In May, 1860, the sixth annual Convention of the *Synod of Central Pennsylvania* was held at Petersburg, when Mr. Samuel Noss represented the charge as delegate, and when Rev. Diven reported 4 congregations and New Buffalo as a preaching-station, 22 infant and 15 adult baptisms, 38 confirmations, and 187 communicant members.

On the 10th of February, 1861, the following persons were confirmed :

Alexander Manning,	Mary Pressley,
Mrs. Rebecca Shatto,	Rebecca Shry (baptized).
Sarah Moser,	

Mr. John Adams, as delegate of the charge, attended Synod in May, 1861, at Belleville, Mifflin County, Pa., when Rev. Diven reported 5 congregations, 10 infant and 3 adult baptisms, 12 confirmations, and 196 communicants.

On the 10th of March, 1862, Mrs. McCannah was received by

baptism. In May, 1862, Mr. William Messinger represented the charge in Synod, at Selinsgrove, Pa.

The weekly prayer-meeting and Sunday-school of the congregation at Petersburg are generally well attended, and the benevolent operations of the Church meet a hearty response on the part of the members.

By request we will conclude this sketch by adding a list of the members of Christ's Church at Petersburg at this time, June 1st, 1862:

Dr. Philip Ebert,  
 Letitia Ebert,  
 Philip Bierbower,  
 Philip F. Michener,  
 Jonathan Michener,  
 Mary Michener,  
 Susan Michener,  
 Catharine Michener,  
 Martha Michener,  
 John Hiltner,  
 Sarah Hiltner,  
 Melvina Hiltner,  
 Dr. Andrew J. Werner,  
 Mrs. ——— Werner,  
 John Fie,  
 Nicholas Jones,  
 Hannah B. Jones,  
 Jane Jones,  
 Samuel Noss,  
 Malinda Noss,  
 Jesse White,  
 Maria White,  
 John Roth,  
 Catharine Roth,  
 Catharine Roth,  
 Delilah Roth,

Sarah Gamber,  
 James McLaughlin,  
 Susan McLaughlin,  
 Christian Gelbach,  
 Christiana Gelbach,  
 Mary A. Moses,  
 Lawrence Gross,  
 Anna M. Gross,  
 Leah Gross,  
 Elizabeth Keel,  
 Sarah A. Keel,  
 Abram Hess,  
 Rachel A. Hess,  
 Elizabeth Wilkinson,  
 Mary Bosler,  
 Eliza Fritz,  
 Mary Greek,  
 Eli Branyan,  
 Letitia Branyan,  
 Charles F. Green,  
 John Spahr,  
 Mary McCannah,  
 Susan Collier,  
 Mary Wait,  
 Sarah A. Stouffer,  
 Rebecca Shatto,

Thomas Black,  
Margaret Black,  
Lydia Black,  
Eliza A. Keiser,  
Rebecca Keiser,  
Susan King,  
Eliza Rumbaugh,

Sarah Moser,  
Mary Pressley,  
Rebecca Shry,  
Alexander Manning,  
Susan Philips,  
Mrs. — McCannah.

Owing to the peculiar circumstances and surroundings of the place, the membership of this congregation is constantly changing more or less. Some come to the place every year and others remove.

“Near to each other and to thee,  
Lord, bring us all in unity;  
O pour thy Spirit from on high,  
And all our num’rous wants supply.

“O show that in our low estate  
No blessing for us is too great;  
We plead thy Son, we plead thy word,  
O Founder, Patron, bounteous Lord!”

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## SECTION II.

### MOUNT ZION CHURCH IN FISHING CREEK VALLEY, RYE TOWNSHIP.

Some of the earliest settlers in Fishing Creek Valley were Lutherans, and many of their descendants still form a large portion of the population of Rye Township. As early as 1763, John Rankin located land “at Candennan’s Gap in Kittatiny Hill;” Israel Jacobs settled on Fishing Creek in 1766, and John Jacobs in 1768; Adam Reigart in 1773, and Samuel Starr, “on the waters of Fishing Creek,” in 1774, and George Albright (*German*, Albrecht) located land in 1786. These pioneer settlers were soon joined by others from the eastern counties and Cumberland Valley, among whom were the Reibers (*German*, Räubers) in 1790, the



Foulks (Volks) in 1795, the Ensmingers in 1797, and then the Sloops, Finicles, Kimmels, Hinkels, Billows (*German*, Billoch), and a number of others. These all settled on Fishing Creek, along Sherman's Creek, and in Pisgah Valley, so that at the beginning of the present century a considerable number of Lutheran families was scattered through that region over an extended territory on the northwest of the North Mountain. Before they had a church in their midst, these members attended preaching at Carlisle, a distance from ten to fifteen miles, by a rugged path over the North Mountain. Rev. John G. Butler was pastor of the Lutheran Church at Carlisle from 1780 to 1788, and it is thought that he occasionally visited and preached for the scattered members on this side of the mountain, especially so as their number was considerable, and he was noted for looking up the destitute members of the Church. Rev. Butler resigned at Carlisle in 1788, and in 1790 the congregation at Loysville secured as pastor, the

*Rev. John Timothy Kühl,*

who preached stately for "the Germans in Sherman's Valley," and occasionally, if not regularly, also for the members "on the waters of Fishing Creek," until 1796, when he left Sherman's Valley.

*Rev. John Herbst*

pastor of the church at Carlisle, in 1797, commenced to preach at Loysville regularly once every four weeks. On his way to and from Loysville he usually stopped with the members on Fishing Creek and preached for them. In 1801, Rev. Herbst resigned at Carlisle, and in 1802 he was succeeded there by

*Rev. Frederick Sanno,*

who, from 1802 to 1809, on his way to and from Loysville, preached frequently in Fishing Creek Valley. Some of the aged members still remember his preaching, and, also, that he instructed a class of catechumens, whom he confirmed in Mr. Philip Foulk's barn, where he had communion at the same time. When

this was, and whom he confirmed, cannot be remembered. It was probably in 1808 or 1809. In winter he preached in private dwellings, and in summer in barns and sometimes in the woods. On such occasions the members all around from six to ten miles assembled to hear the word of life. Excepting the single instance just referred to, the young people always went to Carlisle to attend catechetical instruction, and so did the members on occasions of communion. On their way to and from Carlisle, they crossed the North Mountain at Sterrett's Gap. In those days the people were surely willing to deny themselves in order to hear the word of God. Who in Sherman's Valley would now walk ten or fifteen miles over a high and rugged mountain to hear the Gospel preached? Carriages and the means of easy and speedy conveyance were then unknown, and if they had been known, they would have been useless, as the mountain was crossed by a narrow path, leading over high rocks and deep gorges. In 1809, Rev. Sanno ceased to preach in Sherman's Valley, and then the

*Rev. John Frederick Osterloh*

took charge of the congregations in said valley. He resided in Saville Township on a small tract of land of his own, but now belonging to Mr. Henry Fleisher. At Fishing Creek he preached regularly once every four weeks, in summer usually in Mr. Kimmel's barn, and in winter at different places in private dwellings and school-houses. He preached also about six miles west of Fishing Creek neighborhood at Reiber's church or school-house on Sherman's Creek. This church or school-house (for it was used for both purposes), now in Carroll Township, was built by the early settlers. It stands yet, an ancient-looking structure, and a large graveyard adjoins it.

In June, 1811, as delegate of the charge, Mr. C. Geiger of the Fishing Creek congregation accompanied Rev. Osterloh to Synod, then held at Philadelphia.

When this congregation was regularly organized does not appear; it is however highly probable, from all we can learn, that it was about the year 1811.

In the spring of 1813, at Reiber's church or school-house, Rev. Osterloh confirmed the following class of catechumens—the only class he confirmed among this people :

Philip Hinkel,	Miss Margaret Kimmel,
George Hinkel,	“ Barbara Kimmel,
John Shearer,	“ Susan Shearer,
John Reiber,	“ Elizabeth Jacobs,
Matthias Finicle,	“ Susan Jacobs,
Mrs. Mary Finicle,	“ Elizabeth Reiber,
Miss Susan Ensminger,	“ Catharine Losh.*
“ Catharine Kimmel,	

The members were scattered over an extensive territory, and were therefore easily beguiled by the influence of straggling preachers. Hence, from the minutes of Synod, June, 1813, we learn that a letter was addressed to Synod “by a part of the congregation in Rye Township, Cumberland (now Perry) County, in which the signers state that they have employed Mr. G. Preissler as their preacher, and they pray therefore that he may be received as a member of this Ministerium.” Thus the spirit of schism was rife among the members in Fishing Creek Valley. “In regard to Mr. Preissler, it was, on motion, *Resolved*, That the Ministerium can at present have nothing to do with him, and that the President, in the name of the Ministerium, fraternally admonish him to cease exercising the functions of the ministry.” It seems Mr. Preissler alienated a part of the congregation by intruding himself as a minister. Such self-constituted preachers have always done mischief. Who, and what Mr. Preissler was, we do not know. No doubt Synod had good reasons for the action it took in his case.

In the summer of 1815, Rev. Osterloh resigned his congregations in Sherman's Valley, and moved to Cumberland Valley.

\* For these names we are indebted to Mrs. Susan Billow, whose maiden name was Ensminger, and who is the only survivor of the fifteen catechumens that were then confirmed. She is a truly pious mother in Israel.

The Fishing Creek congregation was then vacant. In June, 1816, a petition from this congregation was read before Synod, praying that body to send them a minister. On motion, Synod "*Resolved*, That the pastor of Carlisle be requested to serve this congregation." Thus the congregation was again attached to Carlisle and served from thence.

*Rev. Benjamin Keller*

was then pastor of the Lutheran Church at Carlisle, and, in accordance with the resolution of Synod, at once commenced to preach for the congregation in Fishing Creek Valley. He labored with great zeal, and encouraging success attended his pious efforts to do good. Among the first things this indefatigable and faithful minister of Christ did, was to collect the youth for catechetical instruction and to make arrangements for the erection of a suitable house of worship. In the *Lutheran Observer*, August 14th, 1857, he says: "I preached every fourth Sunday afternoon in Sherman's Valley (crossing at Sterrett's Gap), in the second story of a new log house, belonging to a Mr. George Albrecht (now written Albright), until we had a church built, which was consecrated by the Rev. George Lochman, D.D., then pastor of the Lutheran congregation at Harrisburg. After the church was built and consecrated, I gave it up to the Rev. J. W. Heim."

The corner-stone of this church was laid some time in July, 1816; but we cannot ascertain who the building-committee were, or who the ministers were in attendance on this occasion. About ten years ago, by some "lewd fellows of the baser sort," this corner-stone was forced out and robbed of its contents—a few coins, books and documents. We have found no traces of a congregational constitution. Probably none was adopted. The church-edifice was speedily erected and completed, and on Sunday, the 14th day of August, 1816, it was consecrated with appropriate ceremonies and received the distinctive title, *Mount Zion Church*. The Rev. Dr. Lochman preached the dedicatory sermon and consecrated the church. The edifice was built of hewed logs, and is about thirty-five feet by forty in size. It was

a high structure, and had inside high galleries on three sides, and a high pulpit against the wall. A few years ago the building was lowered, the galleries were removed, the pulpit was rebuilt, and in all respects the internal arrangement of the church was rendered more convenient and comfortable than it had been before. The church is located in Fishing Creek Valley, Rye Township.

At this time (1816), and for a number of years after, the Church-Council consisted of the following persons :

Christian Ensminger, }	<i>Elders.</i>	Anthony Kimmel, }	<i>Deacons.</i>
Philip Foulk, }		Peter Foulk, }	

Under the efficient labors of Rev. Keller the congregation revived and attained a high degree of prosperity. He was beloved by the people, and his efforts to do them good were appreciated by them and blessed of God. But we need not proclaim his praise; the large number of accessions to the congregation, under his ministry, speaks more effectually than anything we can say.

Soon after he had taken charge of the congregation, Rev. Keller commenced instructing a large class of catechumens in the Catechism of the Church, and at the first communion he held here, on Sunday, the 10th of November, 1816, the following *thirty-five* persons were confirmed :

John Reiber,	Maria Shade,
Daniel Ensminger,	Elizabeth Shade,
John Kimmel,	Catharine Bender,
Conrad Hinkel,	Barbara Finicle,
David Shade,	Lydia Billow,
George Shade,	Anna Foulk,
Henry Bender,	Elizabeth Foulk,
John Foulk,	Maria Musser,
Solomon Finicle,	Margaret Yoh,
John Shade,	Catharine Richter,
William Messinger,	Catharine Schlang,
Jacob Messinger,	Barbara Jacobs,
Solomon Schlang,	Maria Gamber,

William Musser,  
 Henry Bradley,  
 John Jacobs,  
 Elizabeth Ensminger,  
 Catharine Foulk,

Catharine Sährin,  
 Anna Shade,  
 Maria Bradley,  
 Susan Bender.

On the same day, with the above catechumens, the following *thirty-six* members communed :

Christian Ensminger,  
 Regina Ensminger,  
 Anthony Kimmel,  
 Barbara Kimmel,  
 Bernhardt Schlang,  
 Justina Schlang,  
 Philip Foulk,  
 Eve Foulk,  
 Philip Kimmel,  
 Peter Kimmel,  
 Catharine Kimmel,  
 Barbara Kimmel,  
 Anna M. Reiber,  
 Anna M. Reiber,  
 Magdalene Cornman,  
 Peter Finicle,  
 Elizabeth Finicle,  
 William Messinger, Sen.,

Henry Jacobs,  
 Maria Jacobs,  
 Elizabeth Jacobs,  
 Susan Jacobs,  
 John Richter,  
 Susan Myers,  
 John Ensminger,  
 David Ensminger,  
 George Billow,  
 Susan Billow,  
 Peter Foulk,  
 Catharine Foulk,  
 John Focht,  
 Margaret Billow,  
 Margaret Swartz,  
 Catharine Souder,  
 Susan Heckendorn,  
 Elizabeth Albright.

In all *seventy-one* members communed, being about the numerical strength of the congregation at that time. Nearly all whose names are given above have since gone to the eternal world.

The first person buried in the graveyard at Mount Zion Church was John Stoufer, on the 20th of May, 1820, aged fifteen years and fifteen days.

As Rev. Keller's charge was very large, he preached here only once every four weeks, usually on Sunday afternoon. On such occasions the members came together from a great distance all around, and seemed to appreciate the preached Gospel very highly.

Nearly four years had now passed away, when Rev. Keller met and instructed another large class of catechumens in the doctrines of our holy religion. This was the last class he instructed here. On Monday, the 22d of May, 1820, when the Lord's Supper was also administered, the following *thirty-two* persons were confirmed :

Abram Jacobs,	Anna M. Ensminger,
John Miller,	Salome Richter,
Peter Foulk,	Maria Richter,
Samuel Foulk,	Margaret Losh,
John Foulk,	Elizabeth Losh,
Joseph Bender,	Elizabeth Kimmel,
Isaac Shade,	Maria Stankey,
Abram Jacobs,	Susan Messinger,
George Jacobs,	Sarah Messinger,
David Reiber,	Margaret Messinger,
George Reiber,	Catharine Miller,
George Bender,	Elizabeth Miller,
Martin Swartz,	Magdalene Billow,
George Nevinger,	Susan Foulk,
John Stankey,	Susan Finicle,
Barbara Ensminger,	Julia A. Fair.

At this time (1820), deducting removals by death, letter, &c., the whole number of communing members was *eighty-three*. The congregation seems to have been in a flourishing condition. Rev. Keller served this congregation as pastor till he resigned at Carlisle, late in the fall of 1827, and in February, 1828, he took charge of the Lutheran congregation at Germantown, Pa. Besides those whose names are given above, we do not find that he confirmed any others here. Whilst pastor he preached to this congregation exclusively in the German language. It appears that in the spring of 1829, the

*Rev. L. H. Meyer*

took charge of this congregation and served it with great acceptance for about one year. We have not been able to learn why Rev. Meyer served this congregation only so short a time, or with

what other congregations he served it in Cumberland County. Our impression is that he served it only as a temporary supply. The aged members speak of him with affection and the highest terms of regard, and regret sincerely that he left them so soon. Immediately after Rev. Meyer had resigned, in the spring of 1829, the

*Rev. John William Heim*

of Loysville took charge of the congregation and served it as pastor, in connection with his other congregations in Perry County, until he was called to the eternal world, in December, 1849. This indefatigable herald of the Cross labored in this congregation with great acceptance and success, and the number of accessions, under his ministry, to the membership was large. Soon after he had become pastor of the congregation, he met and instructed a class of catechumens in the Catechism, and when he held the first communion here, on Sunday, the 30th of August, 1829, the following *forty-one* persons were confirmed :

Francis Mickey,	Anna M. Hair,
Joseph Ensminger,	Catharine Fair,
John Finicle,	Susan Stouffer,
Joseph Foulk,	Catharine Bowman,
David Sloop,	Sarah Sailer,
Jacob Billow,	Margaret Sailer,
Baltzer Beistlein,	Sarah Spahr,
Henry Gamber,	Eliza Mickey,
William Davis,	Mary A. Mickey,
John Shade,	Rosanna Ensminger,
William Sloop,	Sarah Foulk,
Conrad Fair,	Elizabeth Billow,
Nehemiah Reed,	Sarah Sweigh,
Jacob Hair,	Sarah Mahaffey,
Levi Hair,	Elizabeth Roth,
Peter Hair,	Elizabeth Shade,
Joseph Hair,	Elizabeth Souder,
John Hair,	Elizabeth McCord,



David Smeigh,  
William Smeigh,  
George Smeigh,

Elizabeth Finicle,  
Rebecca Finicle.

At this time the congregation numbered *one hundred and sixteen* members. Daniel Yoh was *Elder* and David Shade *Deacon*.

Rev. Heim catechized here once every four or five years, and as the congregation at that time embraced a large territory, the number of catechumens was usually large. On Sunday, the 25th of May, 1834, the following *twenty-three* persons were confirmed:

Abram Jacobs,  
John Sloop,  
William Ensminger,  
Benjamin Finicle,  
John Finicle,  
Jacob Fair,  
William Hair,  
Thomas Hair,  
Daniel Low,  
Martin Swartz,  
John Dunkelberger,  
John Kunkel,

Catharine Hauk,  
Susan Hair,  
Elizabeth Hair,  
Maria Kunkel,  
Elizabeth Souder,  
Maria Dunkelberger,  
Sarah Finicle,  
Elizabeth Foulk,  
Hannah Foulk,  
Susan Mickey,  
Charity Richter.

The whole number of communicants was at this time *eighty-eight*. This was, however, by no means the whole number of members. Rev. Heim's labors were signally crowned with God's blessing. He could not but be encouraged to prosecute his calling with joy and holy delight, when everywhere so many were found willing to unite themselves with God's people.

Having been for half a year carefully instructed in the doctrines of the Christian faith, on Sunday, the 22d of April, 1838, the following *twenty-six* catechumens were confirmed:

George Finicle,  
John Finicle,  
Henry Finicle,

Elizabeth Messinger,  
Maria Shade,  
Elizabeth Foulk,

Solomon Low,  
 George Shade,  
 Jacob Shade,  
 David Sidel,  
 Daniel Jacobs,  
 Henry Leppert,  
 Hannah Sidel,  
 Catharine Souder,  
 Frances Low,  
 Maria Messinger,

Maria Foulk,  
 Margaret Jacobs,  
 Catharine Meyer,  
 Louisa Meyer,  
 Susan Sloop,  
 Elizabeth Sloop,  
 Maria Yoh,  
 Magdalene Wick,  
 Elizabeth Reed,  
 Mary A. Reed.

So far as the increase of members was concerned, the congregation was evidently in a prosperous condition. What the state of piety was we are not informed. We must suppose, however, that the preaching of the word was not without effect. In his preaching and catechetical lectures, Rev. Heim sought to do immortal souls good. A few years had again passed away, when a large number were found willing to attend lectures on the Catechism, and on Sunday, the 18th of April, 1841, the following *twenty-seven* persons were confirmed :

Daniel Jacobs,  
 Christian Finicle,  
 William Finicle,  
 Henry Ensminger,  
 David Ensminger,  
 Adam Billow,  
 John Yoh,  
 Daniel Sweger,  
 Jacob Reed,  
 George Yoh,  
 Solomon Yoh,  
 David Yoh,  
 Samuel Noss,  
 Henry Koup,

Sarah Finicle,  
 Anna M. Noss,  
 Susan Noss,  
 Rachel Billow,  
 Sarah Foulk,  
 Hannah Foulk,  
 Mary A. Messinger,  
 Sarah Jacobs,  
 Mary A. Sloop,  
 Catharine Sloop,  
 Margaret Fair,  
 Catharine Hair,  
 Maria Reed.

At this time the number of communicants was *one hundred and eleven*. The congregation had hitherto been constantly in-

creasing by large accessions to the membership. But about this time the want of preaching in the English language began to be deeply felt. Hence, some of the members united in forming Mount Pisgah congregation, about five miles west of Mount Zion Church. The Rev. John Ulrich of Carlisle organized Mount Pisgah congregation in 1839, and preached to it in the English language. Thus a large number of members were drawn off from Mount Zion congregation. Rev. Heim, however, continued his labors with success, and on Sunday, the 13th of April, 1845, the following *twenty-four* persons were confirmed :

David Billow,	Susan Billow,
George Mickey,	Regina Ensminger,
John Souder,	Caroline Ensminger,
John Sweger,	Mary A. Ensminger,
Samuel Sweger,	Maria Jacobs,
Jacob Mickey,	Rebecca Hartman,
William Finicle,	Elizabeth Siesholtz,
George Messinger,	Christiana Hair,
David Messinger,	Susan Hair,
David Shade,	Maria Light,
William Reed,	Anna M. Gamber,
Anna Foulk,	Elizabeth Gamber.

In June, 1846, the St. David's or Billow's congregation was organized by Rev. Lloyd Knight, about four or five miles north of Mount Zion Church, to which most of the members of the new organization had belonged. Thus, Mount Zion congregation was considerably reduced in numbers by the organization of Mount Pisgah in 1839 and of St. David's in 1846. In the fall of 1846, Rev. Heim met another class of catechumens for instruction in the Catechism, and on Wednesday, the 6th of January, 1847, the following twelve persons were confirmed :

Levi Sweger,	Susan Reed,
William Finicle,	Susan Albright,
William Ensminger,	Sarah Noss,

Solomon Ensminger,  
Julian Mickey,  
Catharine Smeigh,

Regina Gamber,  
Barbara Fleisher,  
Hannah Messinger.

This was the last class of catechumens Rev. Heim confirmed at Mount Zion Church. He continued, however, to preach here till he was removed by the hand of death in December, 1849. He was pastor of the congregation nearly twenty-one years, during which time he confirmed at this place *one hundred and fifty-three* persons. He preached exclusively in the German language and opposed the introduction of the English. Hence the formation, in part at least, of two congregations, one north and the other west of Mount Zion; and hence, too, the reason why Mount Zion congregation is not now what it might be, and what it once was in point of numerical strength.

At the formation of the Petersburg charge, in February, 1850, by the convention of delegates held at Bloomfield (see pp. 52-54), the Mount Zion congregation was attached to said charge. After Father Heim's death, the congregation had no preaching for about ten months. In November, 1850, the

*Rev. John P. Hiester*

accepted a call from the Petersburg charge, and commenced to preach at Mount Zion; but as he could not preach in the German language, the German-speaking portion of the congregation became dissatisfied and were on the point of seceding from the charge in order to get preaching in their own language. In September, 1851, the congregation sent Mr. Messinger, as commissioner, to Synod, in order to secure German preaching for the congregation, or permission for it to withdraw from the charge or to call another man. After considerable discussion of the subject in question, it was by Synod

“*Resolved*, That the Fishing Creek church be recommended to remain in the charge of Brother Hiester, and that he use his endeavors to procure the aid of his neighboring clerical brethren to supply them as frequently as possible with German services.”

For the want of German preaching and from other causes, as well as the formation of the two congregations referred to above, the Mount Zion congregation had dwindled down very much in the number of members, so that when Rev. Hiester held communion here the first time there were only forty communicants.

During the summer of 1852, a number of persons attended the catechetical lectures of the pastor, and on the 11th of August, 1852, the following were confirmed :

John Fleisher,  
George Reed,  
William Reed,  
Simon Finicle,  
John Gamber,

Catharine A. Eusminger,  
Sarah Messinger,  
Sarah Reed,  
Elizabeth Fleisher,  
Jane Hartman.

These were the only persons, so far as we can learn, who were confirmed whilst Rev. Hiester was pastor of the congregation. At Synod in September, 1852, Rev. Hiester reported "that he had made efforts, but unsuccessfully, to secure German preaching for Fishing Creek Church." Thus the wants of the German part of the congregation remained unsupplied, and more or less dissatisfaction was continued by them. It is to be regretted that they were not supplied, at least for some time, with preaching in their own language. The transition from all German to all English was too abrupt and complete for the congregation, and, as might be expected, called forth strenuous opposition and much dissatisfaction. Only time can reconcile the Germans to English preaching. Having served the congregation as pastor about three years, Rev. Hiester resigned in November, 1853. The charge was then vacant about six months. A call was then extended to the

*Rev. George A. Nixdorff*

and accepted by him, and he commenced his pastoral labors here in June, 1854. He held the first communion here on the 22d of April, 1855, when the following twelve persons were confirmed :

George Ensminger,  
David Sloop,  
Jacob Hartman,  
David Gamber,  
William Fleisher,  
George Snell,

Isabella Ensminger,  
Elizabeth Ensminger,  
Sarah Reed,  
Rachel A. Reed,  
Rebecca Finicle,  
Susan Messinger.

At this time (1855) the Church-Council consisted of John Sweger, *Elder*, and George Messinger and William Ensminger, *Deacons*. On the 19th of April, 1857, Moses Waugh was confirmed.

Rev. Nixdorff resigned in May, 1858, having served the congregation as pastor about four years. A call was then extended to the

*Rev. William H. Diven*

and accepted by him, and on the 22d of August of the same year he commenced his labors as pastor of this congregation. He preaches here once every two weeks. Some prejudice against English preaching is still entertained by some. In January, 1859, the following persons were confirmed :

William Ensminger,	James White,	Nancy Kleckler,
George Albright,	Mary J. Grier,	Magdalene Finicle.

For want of documents, the above is the fullest sketch of the history of Mount Zion Church and congregation that can be given. Since the death of Father Heim in December, 1849, no German has been preached here. It is hoped the congregation will gradually gain its former position as to number of members.

At the desire of some friends of the church, we will conclude by subjoining a full list of the members of this congregation on the 1st of June, 1862. This list may be of interest to those who shall come after us. There are *fifty-seven* members, viz. :

Daniel Ensminger,  
Susan Ensminger,  
Joseph Ensminger,

Barbara Messinger,  
Susan H. Messinger,  
Barbara Messinger,

Elizabeth Ensminger,	Mary A. Messinger,
William Ensminger, Sen.,	John Reed,
William Ensminger, Jr.,	Hannah Reed,
George Ensminger,	Susan Reed,
Margaret Ensminger,	Anna M. Reed,
Isabella Ensminger,	Sarah Reed,
Sarah J. Ensminger,	Daniel Comp,
Susan Ensminger,	Daniel Sweger,
George Albright,	Susan Sweger,
Rosanna Albright,	John Sweger,
Elizabeth Albright,	Elizabeth Sweger,
William Finicle,	James White,
Elizabeth Finicle,	Margaret White,
Rebecca Finicle,	Anne Grier,
Helena Finicle,	Mary J. Grier,
Sophia Bensel,	Susan Fleisher,
Henry Gamber,	Barbara Fleisher,
John Gamber,	Sarah Smeigh,
David Gamber,	Jacob Smeigh,
S. E. Gamber,	Peter Low,
Mary Gamber,	Elizabeth Hummel,
Maria Gamber,	Catharine A. Sloop,
Regina Gamber,	Elizabeth Noss,
Elizabeth Gamber,	Susan Meyers,
William Messinger,	Catharine Sheriff.
George Messinger,	

"Our souls, by love together knit,  
 Cemented, mix'd in one,  
 One hope, one heart, one mind, one voice,  
 'Tis heav'n on earth begun."

## SECTION III.

## MOUNT PISGAH EVANGELICAL LUTHERAN CHURCH IN CARROLL TOWNSHIP.

This church is located in Carroll Township, on the southeast bank of Sherman's Creek, not far from Billow's Mill, on the site of what used to be known as "Sutch's School-house." This school-house was erected some time between 1775 and 1780. It was one among the earliest improved places in this region, and this was one of the first, if not the first, school-house in Pisgah Valley. A large graveyard is connected with it, and here the earliest settlers were buried.\*

A number of Lutheran families settled here along Sherman's Creek at the beginning of the present century. Some of these afterwards attended preaching at Mount Zion Church in Fishing Creek Valley, some at Carlisle, crossing the North Mountain at Sterrett's Gap, and some perhaps also at St. Peter's Church in Spring Township. They had preaching also occasionally at Reiber's school-house till about 1830. Those of the members who could not understand the German language were members at Carlisle; but as it was from ten to fifteen miles to Carlisle, the pastor at that place came occasionally across the mountain and preached for the scattered members on this side. This gave rise to the Pisgah Lutheran congregation. The best information with regard to the origin and early progress of this congregation, within our reach, is given in a communication, dated October, 1860, to us, by the

*Rev. John Ulrich*

of Carlisle, the first pastor of the congregation. Rev. Ulrich says:  
"All the information I can give you will be from memory.

\* Reiber's (*German*, Rauber's) church or school-house, about two miles west of Sutch's and in Spring Township, was built about the beginning of the present century. Here Rev. Messrs. Herbst, Sanno, Osterloh and Heim preached occasionally, and by some denominations it is still used as a preaching-place. See note on p. 44.



The early history of Mount Pisgah Church is about this: There lived in Pisgah Valley several families of the Lutheran Church. They were entirely ignorant of the German language, and could therefore not profit by the preaching of Father Heim. These families attended preaching at Carlisle, and were there regular members of the Lutheran Church. They had from ten to twelve miles to Carlisle; they were, however, very punctual in their Sabbath attendance. To these families, and for the benefit of their neighbors, Rev. Messrs. Keller and Heyer preached whilst they had the pastoral charge of the church at Carlisle. It may be that Rev. C. F. Schaeffer, D.D. (now Professor at Gettysburg), preached also occasionally for them; but very seldom, if any. The others named, I know, did frequently preach for them, as I was told by different persons. After I had taken charge of the congregation at Carlisle, I visited these families as my predecessors had done, and preached for them on week-days during the first three years of my ministry here. When the children of these families had grown up, they found it very inconvenient to attend preaching at Carlisle, and hence they requested my Church-Council to allow me to organize them into a congregation and to preach regularly for them. This request was granted. The most prominent and active members of our Church, in Pisgah Valley, were Richard Adams, Joseph Egolf, and John Henderson. Mr. Adams was a true Israelite—one of the excellent of the earth. He was loved and respected by all who knew him. No man in that section of country had more influence as a Christian than he. In those days all looked up to him for counsel in spiritual matters. Others were indeed active; but they had not the influence he had, as he was the oldest of the English-speaking members of our Church in the whole Valley.

“In the year 1838, I commenced to preach for this people regularly every four weeks. My appointments were always on Friday evening and Saturday morning, except twice each year, when I preached on Sabbath and administered the Lord’s Supper. Thus, I preached twice every time I visited them—once in the school-house near where the church now stands, and the other time in

the Protestant Methodist Church further down the Valley. These Christian brethren very generously offered me the use of their church. It was here, also, we usually celebrated the Lord's Supper, before we had a church of our own.

"In December, 1839, I organized the congregation. A Church-Council was elected and installed, consisting of the following four members :

Richard Adams,	} <i>Elders.</i>	Joseph Egolf,	} <i>Deacons.</i>
John Henderson,		John Losh,	

"For three years I continued my four-week appointments at the above-named places. During that time this little congregation enjoyed several special seasons of grace, which resulted in the hopeful conversion of a goodly number of persons, both old and young. When I organized the congregation there were only about *ten or twelve* members, who united with us. There were, annually, considerable accessions by confirmation and certificate from other denominations.

"In the year 1842, the present Mount Pisgah Church was built. I am not certain when the corner-stone was laid; but if any was laid, it must have been in the spring of 1842. On Sunday, the 26th of September, 1842, the church was consecrated. Rev. B. Kurtz, D.D., and Rev. B. Keller assisted on the occasion—it was at the time the West Pennsylvania Synod was in session at New Bloomfield. The dedicatory sermon was preached by Rev. Keller, and the consecration services were performed by Rev. Dr. Kurtz. Mr. Adams was on the building-committee; but who the other members of the committee were, I do not recollect. Perhaps there was but one. I know Mr. Adams had the entire care of the erecting of the church, the raising of money, &c., in his hands. He spared neither time nor money to have the church erected and completed. It is a Lutheran church, though other denominations have the privilege to preach in it occasionally when not occupied by the Lutheran congregation.

"At the time when the church was consecrated the membership of the congregation numbered about *eighty* persons. A few

weeks after the dedication of the church, I resigned, and preached my last sermon on the 12th of November, 1842. During my ministry among this people there was union and harmony. My labors have perhaps nowhere been more signally blessed than among the people of this congregation." So far Rev. Ulrich's statement respecting the early history of the church.

During the summer of 1839, Rev. Ulrich instructed a class of catechumens, and on the 8th of December, 1839, the following *eight* persons were confirmed :

George Souder,	Daniel Losh,
John Souder,	David Adams,
Henry Souder,	Catharine Souder,
Jacob Brown,	Elizabeth Adams.

On the same day, being the first time Rev. Ulrich had communion here, the following members communed with the above eight persons :

Richard Adams,	John Losh,
Jane Adams,	John Henderson,
Elizabeth Adams,	David Fair,
Joseph Adams,	Elizabeth Fair,
Elizabeth Adams,	William Melister,
Frances Adams,	Bradley Henry,
John Adams,	Mary Stouffer,
Mary E. Adams,	Elizabeth Stouffer,
Joseph Egolf,	Mary Shearer,
Susan Egolf,	Rebecca Lenhart,
Christian Ziegler,	Barbara Mickey,
Mary Ziegler,	Sarah Heckendorn.

Thus at the first communion there were *thirty-two* members. On the 5th of December, 1840, John Finicle and Sarah Finicle, and perhaps some others, were received as members by application.

During the early part of '41, the congregation was blessed with

a precious season of refreshing from on high. A number were hopefully converted to God. These were for some time carefully instructed, and on the 27th of March, 1841, the following *six* persons were confirmed :

Peter Slusher,

John Jones,

Joseph Murphy,

John McClintock,

Martha Jones,

Sarah McClintock,

and on the 20th of November, the same year, Margaret Shearer was confirmed. The congregation increased in number.

The want of a suitable house of worship was deeply felt by all, and measures were taken to erect one. Among other places offered, it was thought best to locate the church near "Sutch's School-house," where there was an old and large graveyard, and where Rev. Ulrich had hitherto been preaching. The land belonged to Abraham Jacobs. From the deed of conveyance we transcribe the following extracts :

" *This Indenture* was made on the 12th day of February, 1842, between Abraham Jacobs of the Township of Carroll, County of Perry, and State of Pennsylvania, and Catharine his wife, on the one part, and Richard Adams, John Henderson, and Joseph Egolf, of the Township, &c., . . . aforesaid, Trustees of the Evangelical Lutheran Church, and their successors in office, of the other part, Witnesseth that the aforesaid Abraham Jacobs and Catharine his wife, . . . for the purpose of erecting a church at the place called Sutch's School-house, . . . for the consideration of one dollar, . . . have granted, bargained, and sold . . . unto the said Trustees . . . a certain lot or piece of land, . . . containing one acre and thirty-two perches. . . . The graveyard is reserved to be used as heretofore as a graveyard free to all those who may choose to inter the dead in said graveyard. And further, said church may be used as a place of public worship by any denomination of Christians at any and all times when not occupied by said Evangelical Lutheran congregation, so that those who meet in said church do conduct themselves in a decent and Christian-like manner," &c. See *Deed-Book*, Letter I., p. 591.

During the winter and spring of '42 the Lord poured out his spirit copiously on the congregation, and many souls were awakened and professed conversion. The Rev. Ulrich diligently instructed for some time these subjects of this gracious work, and on the 1st of May, 1842, the following *fifteen* persons were confirmed :

Jacob Adams,	Philip Shearer,
Samuel Adams,	Benjamin Jones,
William Adams,	Robert Jones,
Levi Adams,	Elizabeth Shearer,
David Adams,	Rebecca Jones,
Michael G. Earhart,	Frances Hackendorn,
George W. Briner,	Margaret Moore,
John Shearer,	

and the following *four* persons were received as members by application, viz., John Souder, James McCrosky, Isabella McCrosky, and Leah Heckendorn.

The new church-edifice was erected this summer. No cornerstone was laid. The building is frame, about thirty-five by forty feet in size. In the *Lutheran Observer* of October 21, 1842, Rev. Dr. Kurtz gives the following notice of the dedication : "A new church was dedicated to the service of God, in Perry County, Pa., on the 24th of September (1842), and received the name of Evangelical Lutheran Church of Mount Pisgah. The dedicatory sermon was preached by Rev. B. Keller of Gettysburg (and Rev. Dr. B. Kurtz performed the services of consecration). The church is frame, and though not grand is nevertheless quite a neat house of worship. If we recollect right, this congregation was only organized at the close of the year '39. It is in charge of Rev. Ulrich of Carlisle."

The congregation had now a house of worship, and under the efficient pastoral labors of Rev. Ulrich was in a prosperous condition ; but to the sincere and great regret of all, he resigned at Carlisle, and here preached his farewell sermon on the 12th of November, 1842. Soon after the resignation of Rev. Ulrich, the

*Rev. Jacob Kempfer*

of Carlisle took charge of the congregation, and served it about one year in connection with some congregations in Cumberland County. On the 7th of May, 1843, Jacob Cornman and Elizabeth Cornman were confirmed, and the names of the following persons appear for the first time in the list of members, viz., Abram Trostle, Priscilla Trostle, Lewis Mickey, Elizabeth Soudèr, Mary Heckendorn, John Foulk and Mary Foulk. On the 8th of October, 1843, Joseph Heckendorn and Mary Swarner were received as members by application.

Rev. Kempfer resigned some time in the fall of '43, and near the close of '43 or the beginning of '44, the

*Rev. Levi T. Williams*

took charge of the congregation and served it in connection with Petersburg, where he resided. The first communion he held here was on the 26th of May, 1844, when the following persons were confirmed :

William Heckendorn,      Sarah Earhart,      Susan Earhart.

On the 22d of December, 1844, having been carefully instructed, the following persons were confirmed :

Hamilton Mahaffey,	Martha Mahaffey,
Joseph Jones,	Mary Rice,

and the names of George Shearer and Hetta Shearer appear now for the first time in the list of members.

During the early part of '45, a class of catechumens were instructed by the pastor in the doctrines of our holy religion, and on the 17th of May, 1845, the following were confirmed :

Philip Cornman,	Susan Adams,
Jacob Shatto,	Mary A. McCord,
Mary Shatto,	Martha J. McClintock,
Catharine Adams,	Mary A. Heckendorn.

Having served the congregation nearly two years as pastor,

Rev. Williams resigned in September, 1845, and was succeeded, on the 1st of October following, by the

*Rev. Lloyd Knight,*

who served the congregation in connection with New Bloomfield where he resided. At the first communion he held here, in the fall of '45, Rev. Knight found the congregation to consist of 55 communicants.

In March, 1857, it pleased the Lord to visit this congregation in an unusual effusion of the Holy Spirit. Of this revival we have the following account from the pen of Rev. Knight in the *Lutheran Observer* of April 30, 1857 :

“ A protracted meeting was held the first week in March last, in one of our churches, built on Mount Pisgah, in Perry County, about twelve miles from Carlisle. And the Lord be praised, there was more than one Moses, who took a view of Canaan from that consecrated Mount. There was something peculiar about this work of grace. It is sometimes said by the enemies of vital religion, that young persons and women are easily frightened by the presentation of the terrors of the law, and may be brought into any measures ; but it was not so at this place. True, there were some young females and one young man, who professed to have experienced a change of heart ; but it was among the aged that the Holy Spirit seemed especially to be at work. Almost every aged person in that vicinity now believes and feels himself to be a child of God. You may now see some eight or ten persons assembled with others, for singing and prayer, whose united ages would amount to more than six hundred years, who never before called on the name of the Lord with those views and feelings that are peculiar to the Christian. Is not the very thought as well as the sight of such converts a great source of joy to the angels in heaven, and delightful and encouraging to all good men on earth ! There are some things connected with this meeting that will never be erased from my mind. Whilst preaching on Thursday from the words, ‘ Quench not the Spirit,’ a respectable aged gentleman arose about the middle of the church and came forward

to the front pew without the least solicitation, literally bathed in tears. This, together with the many other indications of God's awful presence, almost disqualified us for the agency which we bore. We had no disorder, confusion, or shouting. The meeting was characterized with deep feeling and great solemnity. We do not confine ourselves to *one* way of working, but make use of *any way*, by which more good than evil will be accomplished. As one result of this meeting, twelve persons were added to our congregation; another is, that there is now a better state of things in the church—there is more interest taken in preaching, prayer-meetings, &c. But the final result will be known only in eternity. For this let us all prepare. And in view of what the Lord has done for us all, may we say, 'Not unto us, but unto thy name, O Lord, be all the praise forever.' "

After the subjects of this revival had received instruction for some time, on the 11th of April, 1847, John A. Heckendorn and Charity Richter were received as members by application, and the following were confirmed and baptized :

William Stambaugh,	Mary Cornman,
Christian Docterman,	Elizabeth Jacobs,
Martha J. Adams,	Elizabeth J. Cornman (baptized),
Agnes Cornman,	Mary Wolf (baptized).
Eve Cornman,	

Having preached for the congregation three years and a half, Rev. Knight resigned in June, 1849, and was succeeded on the 1st of July, the same year, by the

*Rev. Jacob Martin,*

who served the congregation in connection with New Bloomfield, the place of his residence. When the Petersburg charge was regularly constituted in February, 1850, this congregation became an integral part of that charge. See pp. 52-54. Rev. Martin continued however to preach here to the end of the pastoral year, which was on the 1st of July, 1850, when he resigned. We cannot find that any were added to this congregation during the



year Rev. Martin was pastor of it. The Petersburg charge, as now constituted, was then vacant about four months. In November, 1850, it was supplied by the

*Rev. John P. Hiester,*

who resided at Petersburg, and preached at Mount Pisgah once every three weeks. Some time after he had commenced preaching here, he met and instructed a class of catechumens, and on the 23d of May, 1852, the following were confirmed :

Alexander Murphy,	Susan Mickey,
Mary Adams,	Elizabeth Lenhart.
Nancy Mickey,	

Rev. Hiester served the congregation as pastor about three years, and resigned in November, 1853. The charge was then vacant about six months. A call was then extended to the

*Rev. George A. Nixdorff,*

who commenced his pastoral labors here in June, 1854. On the 23d of May, 1857, the following were confirmed :

Daniel Jacobs,	Julia Wolf,
Elizabeth Jacobs,	Margaret Adams,
Susan Wolf,	Catharine Losh.

Rev. Nixdorff served the charge about four years, and resigned it in May, 1858. On the 22d of August, the same year, the present pastor, the

*Rev. William H. Diven,*

entered on his labors as pastor of the charge. On the 30th of October, 1859, John A. Adams was confirmed, and on the 11th of November, 1860, James McCord and Sarah McCord were received by application, and Susan A. Bender was confirmed.

On the 17th of March, 1861, after having received instruction for some time, the following were confirmed :

David Sweger,	Mary Hartman,
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William Souder,	Sarah A. Adams,
Henry Souder, Jr.,	Eleanor Adams (baptized).
Frances McCord,	

On the 13th of October, 1861, Miss Nancy Yoh was admitted to membership by the rite of confirmation.

May the Lord revive this congregation! The following is a list of the membership of the congregation at this time (June 1st, 1862).

Abram Jacobs,	Susan A. Bender,
Catharine Jacobs,	Jacob Shatto,
Elizabeth Jacobs,	John A. Adams,
Joseph Heckendorn,	Jane Adams,
Adam Heckendorn,	Mary Adams,
Anna M. Heckendorn,	Sarah A. Adams,
Susan Heckendorn,	Eleanor Adams,
Henry Souder,	Mary Foulk,
John Souder,	David Fair,
Regina Souder,	Frances Fair,
Elizabeth Souder,	David Sweger,
John Finicle,	Margaret Sweger,
Susan Finicle,	Jacob Ensminger,
George Smeigh,	Susan Ensminger,
Catharine Smeigh,	Susan Wolf,
William Souder,	Julian A. Wolf,
Henry Souder,	Susan Wolf,
James McCord,	Sarah Sluthower,
Sarah McCord,	Elizabeth Shearer,
Frances McCord,	Mary Hartman,
Joseph Bender,	Rebecca Lenhart,
Elizabeth Bender,	Nancy Yoh.

“ Revive, O God, desponding saints,  
 Who languish, droop, and sigh;  
 Refresh the soul that tires and faints,  
 Fill mourning hearts with joy.

“ Make known thy power, victorious King,  
Subdue each stubborn will ;  
Then sov'reign grace we'll join to sing  
On Zion's sacred hill.”

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## SECTION IV.

## ST. DAVID'S (BILLOW'S) CHURCH IN WHEATFIELD TOWNSHIP.

This church is located in Wheatfield Township, about five miles southwest of Petersburg, and near the site of the old Fio Forge. Some of the members of this congregation had belonged to Mount Zion in Fishing Creek Valley, some to Mount Pisgah, a few to Petersburg, and a number seldom attended preaching anywhere. To all the places named, the members here had a considerable distance to go. During the summer of 1845, Rev. L. T. Williams preached occasionally at Fio Forge school-house. The members, in union with another denomination, felt encouraged and able to build a church in their midst. We are informed that no corner-stone was laid. The edifice was erected in the summer of 1845, and was consecrated to the service of God in November, 1845, by the name of *St. David's Church*. Rev. Messrs. John W. Heim, Jacob Shull and Lloyd Knight, were present and conducted the various religious exercises on this solemn occasion. The church-edifice is a frame, about thirty feet by forty in size, is weather-boarded and painted white, is entered by two front doors, and has inside two aisles, a low pulpit, and no galleries. It is well located, presents a pleasing external appearance, and the internal arrangement is judicious.

*Rev. Lloyd Knight*

of Bloomfield commenced to preach here regularly once every four weeks after the church was consecrated. He was the first pastor of the congregation, which was regularly organized on the 20th of June, 1846, with twenty-seven communicant members. The

names of the first officers we have not been able to learn. No entries were made in the church-book at first, and very imperfectly and irregularly afterwards.

On the 14th of November, 1847, after having been instructed in the Catechism, the following were confirmed :

Rachel Billow,	Mary A. Findley,
Rebecca Findley,	Priscilla White.

During the summer of 1848, another class of catechumens was instructed by the pastor, and on the 4th of November, 1848, the following *twelve* persons were confirmed :

Henry Souder,	Mrs. Rebecca Strough,
George Wetsel,	Miss Louisa Matlock,
Joseph Leppert,	" Hannah Billow,
Joseph Matlock,	" Caroline Mickey,
Samuel Matlock,	" Alesonna Wetsel,
Mrs. Catharine Leppert,	" Mary A. Frey.

As this is the first time the names of communicants were recorded, we will give the names of the members who communed, with the above twelve persons on Sunday, the 5th, viz. :

George Billow,	John Leppert,
Susan Billow,	Henry Leppert, Sen.,
David Billow,	Henry Leppert, Jr.,
Daniel Frey,	John Souder,
Anna Frey,	Rachel Souder,
David Ensminger, Sen.,	Sarah Souder,
Barbara Ensminger,	Abram Mickey,
David Ensminger, Jr.,	Mary Mickey,
Sarah Ensminger,	Aaron Keim,
Jacob Ensminger,	Mary Keim,
Regina Ensminger,	Eve Cornman,
Solomon Ensminger,	Mary Cornman,
Susan Ensminger,	Mary Findley,
Henry Ensminger,	Rebecca Findley.

At this time (1848) the congregation numbered about *forty* members. Having preached here three years and a half, Rev. Knight resigned in June, 1849, and was succeeded, on the 1st of July of the same year, by

*Rev. Jacob Martin,*

who preached here once every three weeks. In February, 1850, this congregation was united with others to form the Petersburg charge. (See pp. 52-54.) Rev. Martin preached here only one year, resigning on the 1st of July, 1850. If any persons were confirmed by him here, their names were not recorded, and can therefore not be given by us. For about four months the Petersburg charge, as now formed, was vacant.

*Rev. John P. Hiester,*

having accepted a call, commenced his labors as pastor of the charge in November, 1850. Whilst he was pastor a number of persons were confirmed here ; but for want of a record we are unable to give their names. Having served the congregation about three years, he resigned in November, 1853. The charge was then vacant about six months. Having received and accepted a call, the

*Rev. George A. Nixdorff*

entered on the discharge of his pastoral duties in the charge in June, 1854. We can find no record of admissions to membership whilst he was pastor of this congregation, though there were some accessions. After he had served the congregation in the Gospel about four years, he resigned in May, 1858.

It is to be greatly regretted, that whilst Rev. Messrs. Martin, Hiester and Nixdorff were pastors of this congregation, no record was kept of their official ministerial acts. It is to be hoped that a matter of such vital importance will not be neglected hereafter by this or any other Lutheran congregation in Perry County. A word to the wise will suffice. After a vacancy of a few months, the

*Rev. William H. Diven*

accepted a call, and commenced his labors as pastor on the 22d of August, 1858. After having been instructed for some time in the doctrines of the Christian religion, on the 18th of December, 1859, the following *eight* persons were confirmed :

Joseph H. Marshall,	Sarah Cooper,
Martha J. Billow,	Susan Heiner,
Ruth Ann Fisher,	Mary A. Green,
Matilda Cooper,	Eliza S. McConnal.

On the 7th of October, 1860, Eli Young by baptism and John Ziegler by confirmation were admitted as members of this congregation.

We regret that for want of church-records and other authentic documents our historical sketch of this congregation could not be made fuller. We availed ourselves of every source of information, and herewith submit the result of our investigation. In compliance with the wish of many, we will yet add a list of all the members of this congregation at the present time, June, 1862.

David Ensminger,	Mary Cornman,
Wm. Henry Ensminger,	Anna Frey,
Barbara Ensminger,	Eli Young,
Rebecca Ensminger,	Mary Young,
Susan Ensminger,	Mercy A. Green,
Benjamin Jones,	John Ziegler,
Elizabeth Jones,	Susan Ziegler,
Ruth A. Fisher,	Margaret Ziegler,
William Smeigh,	Samuel Weaver,
Susan Smeigh,	Leah Weaver,
Susan Heiner,	Henry Leppert, Sen.,
Augustus McKenzie,	Henry Leppert, Jr.,
Catharine McKenzie,	Hannah Leppert,
Samuel McKenzie,	Aaron Keim,
R. K. Adams,	Mary Keim,
Susan Adams,	Mrs. — Spiece.
Ludwig Cornman,	

“ Jesus shall reign where’er the sun,  
Does his successive journeys run ;  
His kingdom stretch from shore to shore  
Till moons shall wax and wane no more.

“ People and realms of ev’ry tongue  
Dwell on his love with grateful song ;  
And with united hearts proclaim  
That grace and truth by Jesus came.”

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## SECTION V.

CHURCH NEAR NEW BUFFALO ON THE SUSQUEHANNA IN WATTS  
TOWNSHIP.

The history of this church is involved in considerable obscurity, as we have no data to guide us with certainty. It is located in Watts Township, about one mile west of the borough of New Buffalo on the west bank of the Susquehanna. The town of New Buffalo was laid out in 1800 by Jacob Baughman. In a survey of land, adjoining the church-land, made May 29th, 1800, it is said, “ Vacant land for church and school purposes.” As here stated, about three acres of land lay vacant for the purposes specified, though it would seem no church was as yet built on it. No legal right was secured for this land till 1840, when we find the following: “ Warrant to Samuel Albright in trust for the Presbyterian and Lutheran congregations, dated September 28th, 1840.” On the basis of this warrant, some years ago, Mr. Albright made a deed to the congregations therein named.

Tradition says that in the Half-Falls Mountain Gap a small church was erected by the early settlers some eighty years ago, near a beautiful spring, on land vacant only a few years ago. This church, in the heart of Half-Falls Mountain, was burnt down about the beginning of the present century. The stones which served as the foundation of the building may still be seen lying in the order they were placed by the builders. There is no

graveyard here. It is supposed this church was located here in order that the settlers on both sides of the mountain might enjoy the advantages of divine worship. Where the present church is located, in the valley on the southeast of Half-Falls Mountain, there is an old and very large graveyard, and here the early settlers buried their dead. When, therefore, the old church in the Gap of the Mountain had been burnt, another church was erected, at the beginning of the present century, on the three acres of land, which contained the graveyard and was reserved "for church and school purposes," about one mile west of New Buffalo on the west bank of the Susquehanna River. This was about the origin of this church.

Among the earliest settlers of this region on the west of the Susquehanna were Germans, belonging to the Lutheran Church. In 1767, Christopher Mann located the land on which New Buffalo was afterwards laid out. In 1772, George Albright (German, Albrecht) settled on the "south side of Buffalo Mountain," and Jacob Buck (German, Bock), on land called "Buck's Field," now the east end of Buck's Valley on the Susquehanna. In 1773, Christopher Heyne, Jacob Luckenbeel, Augustus Millichsack, and, in 1774, Frederick Hummel and Nicholas Littich settled in this section of country. These pioneer settlers were from time to time joined by others from the east of the river, so that before the close of last century their number was considerable. It is not known who preached first for them. The first minister whose name is remembered was

*Rev. Mathias Guntzel,*

who preached also for the early Lutheran settlers in Foutz's Valley. The length of time he preached here is not known for certain; it must have been, however, from about 1789 to 1796. He preached in the old log church on Half-Falls Mountain. He was succeeded, in 1796, by the

*Rev. John Herbst*

of Carlisle, who no doubt preached also in the old church in



Half-Falls Mountain Gap. We suppose the members had at this time only occasional visits by the minister, who performed home missionary labor in a new and sparsely settled district of country. Rev. Herbst resigned at Carlisle in 1801, and, in 1804, he was succeeded in Foutz's Valley by the

*Rev. Conrad Walter,\**

then residing at Middleburg, Snyder County, Pa., who, we are told by aged persons, preached also here. He preached in Foutz's Valley from 1804 to 1809, and about the same time at this place. So far as we can learn, it was during this time that the church was built on the three acres of vacant land near New Buffalo. It was a log structure without galleries, about thirty-six by forty feet in size. If the church had a distinctive name, we have never heard it. It is probable that, during winter, school was also kept here for some time. This old church was removed in the fall of 1860, and a new one, just completed, has been erected on the same site by the Lutherans and Presbyterians. An unusually large, and, to all appearance, old graveyard is attached to the property. For more than a century the dead of this vicinity have been buried here. The pioneer settlers of this region repose here, and from year to year has the ground been broken to receive the remains of three generations. What a heaving of earth will there be here on the resurrection day!

In 1809, Rev. Walter ceased to preach in the territory now embraced in Perry County. Rev. J. George Heim succeeded him that year in Foutz's Valley and at Liverpool; but as Mr. Heim has himself told us, he did not preach at the New Buffalo Church. Hence, we suppose Rev. Osterloh preached occasionally for this congregation from 1809 to 1814, or perhaps they were

\* *Rev. Conrad Walter* died at Middleburg on the 11th of August, 1819, in his 44th year. At the time of his death he served eight congregations, of which he had been pastor for fifteen years. It is supposed that not less than fifteen hundred persons attended his funeral. He was a good man and highly esteemed by his people, and did much towards the establishment of congregations over a large territory of country.

visited at times by some minister from the east of the Susquehanna, or there was perhaps no preaching here during that time. There is not a document or man to be found that can give us the desired information.

*Rev. John William Heim,*

at the request and under the care of Rev. Walter, first visited the congregation in April, 1814. He received license to preach in June, 1814, and then commenced to preach here regularly once every four weeks. In his pastoral journal he says: "On the 18th of June, 1814, I preached the third time at Buck's from Luke 13 : 18. Hymn : *Ich will von meiner missethat*, &c. At Liverpool I preached from John 3 : 16. Hymn : *Also hat Gott die welt geliebet*, &c. Baptized nine infants." Some families by the name of Buck (German, Bock) resided then in the vicinity of the church, and hence Rev. Heim called it Buck's Church or School-house. We have no means of knowing the numerical strength of the congregation, or who the members were at the time Rev. Heim commenced to preach here.

During the summer of 1816, Rev. Heim instructed at this place a class of catechumens, and as he says in his journal: "On the 30th of November, 1816, I preached the preparatory sermon at Buck's from Gal. 6 : 4, 5. Hymn : *Ich will von meiner missethat*, &c. Baptized three of my catechumens. December 1st, 1816, I preached the communion sermon from John 7 : 37. Hymn : *Der gnaden-brunn*, &c. At Liverpool I preached from Rom. 13 : 11-14. Hymn : *Such wer da will*, &c. Baptized one infant." This was the first time Rev. Heim held communion here. Who and how many were confirmed, or what the number of members was at this time, we have no means of knowing.

Rev. Heim preached here till about 1830. As his charge was so very large, and, as we think, this congregation was not large, he did not preach regularly here, and only visited it at long intervals during the last four or five years he was pastor of it. Then for about three years the congregation had no preaching at all.

In 1833, the Liverpool pastorate was formed, of which, in the same year, the

*Rev. C. G. Erlenmeyer*

took charge. For a time Rev. Erlenmeyer preached here regularly, then only occasionally, and in 1836 or 1837 ceased altogether. After this, we are told, Father Heim again visited and preached for the congregation on week-days. Rev. Erlenmeyer resigned the Liverpool pastorate in the spring of 1842. In November of the same year, the

*Rev. Andrew Berg,*

partly in the capacity of a home missionary, took charge of Liverpool and the congregations and preaching places connected with it. He preached also occasionally at New Buffalo for about six months. But to the regret of these weak and struggling congregations, Rev. Berg resigned in June, 1843. In the fall of 1843,

*Rev. Levi T. Williams*

took charge of the congregation at Petersburg, and also preached sometimes at New Buffalo. We are unable to say whether he confirmed any here or not, or what the condition of the congregation was at this time. Neglected and only partially supplied with preaching, it could not but dwindle down to a mere fragment of what it once was. In September, 1845, Rev. Williams resigned, and on the 1st of October following, the

*Rev. Lloyd Knight*

took charge of the congregation and served it in connection with Bloomfield. At the first communion he held here, in the fall of 1845, he found *seventeen* communicant members. During the early part of 1848, he instructed some persons in the Catechism, and on the 28th of May, 1848, the following were confirmed :

William Finicle,  
Samuel Littig,

Louisa Finicle,  
Sarah Littig.

Again, on the 20th of August, the same year, the following persons were confirmed, viz., Levi Siders and Catharine Siders.

Having preached here about three years and a half, Rev. Knight resigned in June, 1849, and in July following, the

*Rev. Jacob Martin*

took charge of the congregation and served it about one year in connection with Bloomfield. In February, 1850, when the Petersburg charge was formed (see pp. 52-54), this congregation was attached to that charge.

*Rev. John P. Hiester*

took charge of the Petersburg pastorate in November, 1850. He preached for the congregation, though not regularly, and he met with no success. For reasons we have not been able to learn, the congregation was opposed to being attached to the Petersburg charge. Hence Synod, in September, 1852, "appointed a committee, consisting of Revs. Gerhardt, Erlenmeyer, and Williams, to go to Buffalo, to preach for the Lutheran congregation of the place, and endeavor to bring them into connection with the Petersburg charge." The congregation afterwards united with said charge. In November, 1853, Rev. Hiester resigned, and in June, 1854, the

*Rev. George A. Nixdorff*

took charge of the pastorate. He preached occasionally at New Buffalo. It was counted only as a preaching-place. It seems various difficulties were in the way of success whilst he was pastor of the congregation. In May, 1858, Rev. Nixdorff resigned, and in August of the same year, he was succeeded by the present pastor,

*Rev. William H. Diven,*

who has since been preaching regularly here. Hitherto the want of a more suitable house of worship had been a great hindrance to the growth of the congregation. The old church had become dilapidated, was inconvenient and in every respect unsuitable.

Hence, in the fall of 1860, the old building was removed, and on the site of it a new church was erected, of frame, and thirty by thirty-five feet in size. This new church was dedicated on the 2d of June, 1861, when the Rev. Diven preached a suitable discourse. The church and land connected with it belong to the Lutherans and Presbyterians.

This congregation has in a measure been neglected for a long time, and as a consequence the members were gradually scattered and their number was greatly reduced. Difficulties, also, of various kinds seemed constantly to be in the way of its progress. The want of a suitable house, the transition from the German to the English language, the want of regular preaching, and the fluctuating nature of the population along the river, as well as abounding wickedness, tended all to retard and bear down the rise and progress of the congregation. The few members still left are a noble band; and now that they have a new church and regular preaching, it is to be hoped that a brighter day will dawn upon them, and this congregation will ere long attain its pristine strength and glory. May the Lord revive his work among this people, and glorify his name in their godly lives and final salvation!

On the 1st of June, 1861, the following were admitted to membership by certificate:

Mary Gray,      Lydia Hemperly,      Mary A. Shatto.

On the 9th of February, 1862, the following persons were admitted by certificate and confirmation:

John Garman, Esq.,	Sarah Liddig,
Frederick Liddig,	Benjamin Livingston,
Elizabeth Liddig,	Esther Livingston.
Samuel Liddig,	

At this time (June, 1862), the congregation consists of the following members, viz.:

George Swartz,	Christiana Siders,
Elizabeth Swartz,	Sarah Hammaker,

Daniel Livingston,	George Arnold,
Christian Livingston,	John Garman, Esq.,
Benjamin Livingston,	Barbara Arnold,
Margaret Livingston,	Margaret Shatto,
Esther Livingston,	Frederick Liddig,
Catharine Livingston,	Mary Gray,
J. Liddig ( <i>German</i> , Littick),	Lydia Hemperly,
Catharine Liddig,	Elizabeth Liddig,
Samuel Liddig,	Mary A. Shatto.
Sarah Liddig,	

"Yes! we trust the day is breaking;  
 Joyful times are near at hand:  
 God, the mighty God, is speaking  
 By his word in ev'ry land:  
 When he chooses,  
 Darkness flies at his command.

"Let us hail the joyful season;  
 Let us hail the dawning ray:  
 When the Lord appears, there's reason  
 To expect a glorious day:  
 At his presence,  
 Gloom and darkness flee away."

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## SECTION VI.

### PREACHING STATION IN CONNECTION WITH PETERSBURG CHARGE.

In Carroll Township, about five miles southeast of Bloomfield, at Green Bank or Lackey's School-house, Rev. W. H. Diven has been preaching occasionally, in the evening, since 1860. The members here belonged, some to Bloomfield, some to Mount Pisgah, and a few to Mount Zion in Fishing Creek Valley. About thirty members of the Lutheran Church attend preaching at Green Bank School-house. On the 22d of June, 1862, the

following brethren were elected and installed as the first officers of the congregation :

John Sweger,	} <i>Elders.</i>	Joseph Bender,	} <i>Deacons.</i>
James McCord,		Christian Fenicle,	

A church-edifice is now much needed here. The prospects for gathering a good congregation are encouraging. It is proposed to unite this station with the Bloomfield charge after the 1st of September, '62, and arrangements to that effect have been made. This will give the members day-preaching once every three weeks. May the good cause prosper and the Lord be glorified !

“ From all who dwell below the skies  
 Let the Creator's praise arise ;  
 Let the Redeemer's name be sung,  
 Through ev'ry land, by ev'ry tongue.”

## CHAPTER V.

## LIVERPOOL CHARGE.

THOUGH some of the congregations composing this charge are among the oldest in Perry County, for want of church-records we can say least concerning them. It is a matter of great regret, that there was such utter neglect on the part of the early ministers and church-councils in not putting on record the various and more important items of information with regard to the churches—information so interesting to us now, but to us wholly and forever lost. In our sketches of the history of the churches of this charge, we must rely chiefly on the frail memories of the aged, and, in connection with such facts as we know for certain, will endeavor to give an approximately correct history of each congregation. The charge, it may be said, was formed in 1830, when Rev. Heim consented to yield the congregations to another pastor as soon as they should call one.

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## SECTION I.

## THE CONGREGATION AT LIVERPOOL.

At the close of the last century and the beginning of the present, a number of families, belonging to the Lutheran Church, settled on the west bank of the Susquehanna in the vicinity where the town of Liverpool was afterwards located. We cannot say when and by whom they had preaching first. So far as we can learn, they had occasional preaching, by different ministers, until the

*Rev. Conrad Walter,*



of Middleburg, Snyder County, from 1804 to 1809, preached frequently, and perhaps regularly, for them on his way to and from Foutz's Valley. He preached in a school-house, standing on a lot of ground, which John Huggins reserved for church and school purposes at the time the town of Liverpool was laid out. On this lot and the very site of the old school-house the church was afterwards built. In 1809, the

*Rev. George Heim*

of near Lewisburg, Union County, commenced to preach here, in Foutz's Valley, in Tuscarora Valley near Perryville, at Mifflintown, Lewistown, in Decatur Township east of Lewistown, and a number of other places, to Lewisburg on the Susquehanna. This statement we have from his own lips, and the preaching-places are named in his license. How it was possible for a man to do justice to such a charge, we are at a loss to know, or why Synod should assign to a licentiate such an extended field of labor is a mystery to us. We examined his certificate of licensure with care; it is a curious document of the olden times; there are given the names of the congregations he must serve, and he is not to neglect one of the ten or twelve named, although some were forty or fifty miles apart the one from the other. Mr. Heim informed us, also, that in 1810 he organized the congregation at Liverpool in the old school-house, and the one at Nieman's, now St. John's. He served these congregations till 1814, when his brother, the

*Rev. John William Heim,*

succeeded him. On the 8th of June, 1814, Synod licensed him to preach, and in his Journal he says: "On the 18th of June, 1814, I preached at Liverpool in the afternoon from John 3 : 16, and baptized an infant." At a later date, he says: "On the 17th of December, 1814, in the evening, I preached at Stollenberger's School-house from Eph. 5 : 14." Stollenberger's must have been in the neighborhood of Liverpool, as Rev. Heim preached alternately at these places on the same Sunday he preached at New Buffalo. The first year he was pastor he preached at Liverpool

only five times. We suppose the congregation was small and scattered at this time. During the second year he also preached here only five times. He says: "On the 24th of December, 1815, I preached in the school-house at Liverpool from Exod. 20 : 24, and baptized three infants." And again, he says: "In the afternoon of the 7th of July, 1816, I preached in the school-house at Liverpool from Luke 6 : 36-42, and baptized eight infants and two women." During the third year, closing in June, 1817, he preached twelve times at Liverpool, that is, he now preached here about once every four weeks. His Journal closes in June, 1817, and we can therefore not follow him in his later labors here. To this time he had not yet administered the Lord's Supper at Liverpool. We know little of Rev. Heim's success at this place, and cannot say who, and how many were confirmed by him from time to time, or how strong the congregation was. No church-record was kept, and there are no aged members here to give us the desired information. Rev. Heim preached in the school-house till the church was completed.

In the spring of 1828, the corner-stone of the church was laid on the site where the old school-house had stood. Besides Rev. Heim, we cannot learn that other ministers participated in the religious exercises of this occasion. The wall of the edifice, a log-frame, was put up in the summer of 1828. This naked wall stood then without roof till 1831, when it received a roof, was weather-boarded outside, and finished inside. It had three high galleries and a high bell-shaped pulpit, mounted on a post. Outside the church was painted white, and a steeple and bell surmounted it. It is about thirty-five feet by forty in size, will seat from three to four hundred persons, and occupies a commanding position on an elevated spot of ground on the edge of Liverpool borough. The church was consecrated in the fall of 1831, when Rev. Heim and, perhaps, some other ministers officiated. In the erection and completion of the church, George Lutz, George Barner, George Tharp, David Stewart, Christian Weirich, John Roush, and a few others, took the most active and prominent part. We

have no means of knowing what the numerical strength of the congregation was at this time, though it could not have been great.

At the convention of Synod in October, 1829, "Rev. Heim promised to resign St. John's, St. Michael's in Foutz's Valley, the Liverpool and New Buffalo congregations, as soon as a pastor should be secured to supply them. In the mean time, Synod desired that the neighboring ministers would visit this district." Thus, the Liverpool charge was first formed, though it has since passed through various changes. As these congregations were not *soon* supplied by a pastor, Rev. Heim still continued to preach for them occasionally for some years. In the summer of 1833, as a candidate for the ministry, the

*Rev. Charles Gustavus Erlenmeyer*

visited the charge and preached to the congregations. His preaching and labors were highly acceptable to the members, and they requested the West Pennsylvania Synod, at its convention in October, 1833, to license him as their pastor. The minutes of that convention of Synod contain the following action :

"No. 2. Consists of six different documents, which contain recommendations of Mr. Erlenmeyer, and testify to his irreproachable walk, and a desire is expressed that he might be received as a member of this Synod. These documents are (a) of St. John's Church in Perry Township, Union (now Snyder) County, (b) of Liverpool in Perry County, (c) Millersburg in Dauphin County, (d) McCallisterstown in Juniata County, (e) of St. Michael's Church in Foutz's Valley and New Buffalo in Perry County." As Mr. Erlenmeyer's examination was entirely satisfactory, he received a candidate's license. Thus, in October, 1833, Rev. Erlenmeyer became the regular pastor of the Liverpool charge. He served the congregation at Liverpool, where he resided, about eight years and a half, and resigned it in the spring of 1842. For want of documents we cannot say what success attended his labors here, or who and how many were confirmed by him. We are inclined to the opinion that the congregation was small and in a languishing condition.

*Rev. Andrew Berg*

took charge of the Liverpool pastorate in November, 1842. He resided at Liverpool, and preached here, at Petersburg, at Buck's School-house near the Susquehanna, at St. Michael's in Foutz's Valley, and perhaps at a number of other places. He received some aid from the Home Missionary Society of the Synod. Having preached in the charge only about six months, he resigned in June, 1843. If any persons were confirmed by him at Liverpool, we have been unable to learn the fact. The congregation does not seem to have made much progress at this time; nay, we think it was on the decline, owing to the want of regular preaching as well as piety and united efforts on the part of the members.

After Rev. Berg had resigned, the charge was without preaching till 1847. In the mean time, Synod put forth repeated efforts to have it supplied. Thus, in the minutes of Synod, September, 1845, it is said, that "with respect to the condition of our members . . . at Liverpool, &c., . . . some interesting statements were made by Rev. Messrs. Eggers, Anspach, and Rosenberg." Though the destitute condition of the congregations of the Liverpool charge was distinctly presented to the consideration of Synod, still no supply was secured. Again, in the minutes of September, 1846, it is stated that "the brethren Knight, Heim, Hickok, Boyer, and Berg, made some interesting remarks on the condition of our vacant congregations in Perry County;—Whereupon it was

*"Resolved,* That we especially direct the attention of our licentiates to the vacant congregations in question.

*"Resolved,* That Brother Ehrenfeld be earnestly requested to take into consideration the condition of these congregations, in case he receive license.

*"Resolved,* That in case Brother Ehrenfeld does not accept a call from these congregations, that then Rev. Messrs. Heim, Flint, Anspach, Hoffman, Thorn, Babb and Knight be required to visit them at least twice during the year."

Rev. Ehrenfeld received license, but did not accept a call from the Liverpool charge. Hence, in accordance with the last of the

above resolutions, Rev. Heim, and perhaps also some of the other ministers named, visited and preached several times for some of the congregations. Early in the beginning of 1847, the charge was supplied by the

*Rev. William Weaver,*

who preached at seven different places, viz., at Liverpool, at Christ's Church in Wild Cat Valley, at Millerstown, at St. Michael's Church in Foutz's Valley, at St. James's Church in Turkey Valley, at Richfield, and at St. John's (Nieman's) Church. In September, 1848, as delegate of the charge, Mr. George Kepner attended Synod. Having served these congregations for four years with more or less success, Rev. Weaver resigned in the beginning of 1851, when the Church-Councils of the charge met at Millerstown and drew up the following paper :

"We wish to inform the brethren in the ministry, that the Millerstown (or Liverpool) pastorate is now vacant, and that we are anxious to be supplied with one 'to break unto us the bread of life.' This charge may not be as pleasant as many others at present ; but we hope that such arrangements will shortly be made with a neighboring charge as will not only render it desirable, but will also enable us to give a competent support. Such arrangements have been in contemplation for some time, and will no doubt be carried into effect. We deem it due to our much-esteemed pastor, Rev. Weaver, to say that we deeply regret his departure from us. He has faithfully labored in our midst for four years. During this time he organized thirteen Sabbath-schools within the bounds of this pastorate, and established a number of prayer-meetings. He lectured also frequently on temperance, and obtained as high as fifty signers to the pledge in one evening. His success in this laudable enterprise procured for him the appointment of a Perry County Temperance Lecturer. By his zeal and perseverance a neat and comfortable house of worship was erected in Foutz's Valley, where we had but *three* male members. In the month of March, 1850, he made an effort to organize a Lutheran congregation at Millerstown, and upwards of *forty*

united themselves in that organization ; sixteen more were added on the 5th of this month (January, 1851), at which time the Lord's Supper was administered. A considerable number has been added to the Church, and much good has been done for the cause of God in general during his ministry among us. Like many other faithful ambassadors of Christ, he met also with some opposition ; but by his consistent deportment he secured the entire confidence of his people and of the community in general. May the Lord abundantly bless his efforts in his new field of labor ! Should any brother feel inclined to visit this charge, or desire more information, he will please address,—

“ WILLIAM RICE,

“ P. LAUDENSLAGER.

“ Millerstown, Perry County, Pa.,  
January 24th, 1851.”\*

After Rev. Weaver had resigned, the charge was vacant till October, 1856 ; though Synod, by passing resolutions in the meantime, made repeated efforts to have it supplied.

As the territory embraced in the charge was too extensive, and the number of preaching-places too great, in September, 1850, when Rev. Weaver expressed before Synod his intention to resign the charge at the expiration of his pastoral year, Synod then changed the charge by adding some congregations to it and taking others from it. The following resolution was passed :

“ *Resolved*, That the Liverpool, Banner's, Richfield, Nieman's, Hunter's Valley and Leininger's congregations be advised to form themselves into a new pastoral charge, and that Rev. C. G. Erlenmeyer be requested to visit these churches and inform them of the action of Synod, and aid them to the extent of his ability in securing the services of a minister.” What was to become of Millerstown, Wild Cat Valley, Foutz's Valley and Turkey Valley, is not stated. Probably it was designed that they should form themselves into a separate pastorate. But whatever the design of

\* See *Lutheran Observer*, February 7th, 1851.

Synod may have been, it is certain that the project did not succeed. The congregations not provided for had no preaching, and Rev. Erlenmeyer was unsuccessful in securing a minister for the new pastorate. Thus this large field lay vacant, and as a consequence many of the members became discouraged or united with one of the many sects, then so rampant in that section of country. Hence, in September, 1851, Synod took the following action :

*“Resolved,* That the churches (above named) in Perry County and vicinity (some being also located in Juniata County), in which the Lutheran Church has an interest, be hereby declared vacant.

*“Resolved,* That these vacant congregations be referred to the favorable notice of any ordained minister or licentiate, at present, or hereafter to be connected with this body.

*“Resolved,* That they be recommended to the Executive Committee of the Home Missionary Society for an appropriation.

*“Resolved,* That the President of Synod be requested to endeavor to secure for them the services of a minister as soon as possible.” The designs of Synod were certainly good, and it passed good resolutions, but unfortunately they were resolutions only on paper. Hence, in September, 1852, the President of Synod reported, that though he was last year requested to secure a minister for the vacant congregations in Perry County as soon as possible, he “was not able to carry out the wishes of Synod.”

The Synod then, *“Resolved,* That the vacant churches in Perry County be recommended to the attention of the Domestic Missionary Society for aid.” Here the matter ended for the time being. In September, 1853, Synod took no notice of these destitute congregations. In September, 1854, the last time the West Pennsylvania Synod took action relative to this vacant field, was in these words : “Millerstown (or Liverpool) charge, reported vacant, was referred to Juniata Conference, which was directed to supply it with preaching as often as possible.” From what we know, the members of this Conference preached but seldom, if any, for any of the congregations composing the Liverpool charge. During these years of almost total destitution, it need not surprise us that the congregations dwindled down to the very verge of ex-



tion. But a brighter day was soon to dawn upon this neglected part of the Lord's vineyard,

In February, 1855, the *Lutheran Synod of Central Pennsylvania* was organized, and all Perry County was included within the bounds of the new Synod. Efforts were put forth as soon as possible to resuscitate the congregations of the Liverpool charge by sending them a minister of the Gospel. Hence, in May, 1856, the President of Synod reported, that "the congregations of the Liverpool charge were still vacant," and "recommended them to the *special* attention of Synod." Accordingly, a Committee on Home Missions was instantly appointed, to whose care and attention all vacancies within the bounds of Synod were referred. This committee did its utmost to secure a missionary for the Liverpool charge, and the efforts thus put forth were successful. For, on the 1st of October, 1856,

*Rev. Josiah Zimmerman*

took charge of the Liverpool pastorate or mission, under trying and discouraging circumstances. Rev. Zimmerman resided at Millerstown. He gives the following account of his labors in this charge:

"I took charge of the congregations, composing the Liverpool charge or mission, on the 1st of October, 1856, and preached my first sermon on the 5th of that month. Several Sabbaths afterwards, I preached my introductory sermon from Rom. 15 : 29, 30. Amidst various successes and reverses, I served the congregations two years and a half, and resigned on the 1st of April, 1859. During the first year I preached at eight different places, and occasionally at school-houses. My regular appointments were Millerstown, Wild Cat Valley, Liverpool, Richfield, Pfoutz's Valley, Wright's School-house, and for about three months at Nie-man's (St. John's) Church. I preached also occasionally at Watt's School-house, at Cagill's School-house, and in Raccoon Valley, near Donally's Mill. After I had explored the territory thoroughly, I obtained, at the end of the first year, permission from Synod's Committee on Home Missions, to drop some points and confine



my labors to the following five congregations, viz., Millerstown, Wild Cat Valley, Liverpool, Turkey Valley, and Richfield. At each of these places I then preached once every two weeks until I resigned. Whilst laboring in this field, I received during the first year two hundred dollars from Synod's Home Missionary Society, and during the second year one hundred dollars. During the next six months I received nothing from said Society; but would have received fifty dollars had I remained in the charge to the end of the year. In regard to the success that attended my labors in the charge I will say nothing. I *tried* to preach only three or four times in the German language—more was, however, needed in the charge. Rev. Hackenberger, I understand, is most successful where I could do least, especially at Christ's Church in Wild Cat Valley, where none were confirmed whilst I was pastor. The only person I confirmed at Liverpool was Mr. George Tharp."

When Rev. Zimmerman entered on his pastoral labors in the charge, he found at Liverpool no organization and but few members belonging to the Lutheran Church; though there was, however, material enough to build up a large congregation.

In May, 1857, Mr. A. Kohler of Richfield attended Synod at Perryville as delegate of the charge. In May, 1858, as delegate, Mr. John Dimm attended Synod at Bloomfield, and in May, 1859, Mr. Samuel Dimm attended Synod as commissioner of the charge.

Though Rev. Zimmerman's labors were not crowned with that immediate success he could have desired, he nevertheless did a good work. He explored the field, he collected the scattered members and aroused them from their lethargy, he removed difficulties, organized the congregations anew, prepared the way for his successors, and advanced the charge so far that it could sustain a pastor without aid from Synod. His consistent walk as a Christian, his humility, his mildness, his kindness, together with his high tone of piety and manly defence of the Gospel, made a deep and abiding impression for good on all ingenuous and well-disposed minds. Though he left, yet the result of his labors re-

mained and continued to bear testimony to his unwearied efforts for man's good, and the seed of the word he sowed with prayers and watered with tears bears now a glorious harvest. Thus one sows and another reaps. Having spent two years and a half in this field, and having undergone much self-denial and performed hard labor, Rev. Zimmerman resigned on the 1st of April, 1859. The charge was then vacant about four months. The officers of Synod were instructed to secure a pastor for the charge. In August of the same year, the

*Rev. Jacob A. Hackenberger*

commenced his pastoral labors in the charge. He resided at Liverpool. The charge now sustained itself without aid from the Home Missionary Society. During the first year he was pastor, Rev. Hackenberger preached at Liverpool, at Christ's Church in Wild Cat Valley, at St. Michael's in Pfoutz's Valley, at St. James's in Turkey Valley, at Richfield, and also occasionally at Millers-town, in Raccoon Valley near Donally's Mill, and some other places. Thus his charge extended from river to river, and even west of the Juniata. Finding his labors too much scattered to be effectual, in August, 1860, he ceased to preach at Millerstown and all the stations bordering on the Juniata, and confined his labors to Liverpool and the congregations on the Susquehanna. This was a judicious move, as it opened the way for a division of this extended territory and the formation of the Millerstown Mission or charge. With regard to the congregation at Liverpool, Rev. Hackenberger says :

“The name of the church, if it ever had any, cannot be remembered. I have not been able to find a constitution ; though I suppose the congregation had one, but it is lost. We have now adopted the one prepared for congregations by the Synod of Central Pennsylvania. We removed the old pulpit and put a new one in its place, and have in other respects made improvements in the internal arrangements of the church. I preach every Sabbath at Liverpool, alternately in the morning and evening, and at the

other places every two weeks. The congregation is now in a promising condition, and, if it receive proper attention, may become a large one. Since I have been here, considerable progress has been made. The Sunday-school, which was in a languishing condition, is now prospering, and the attendance on the stated services of God's house is encouraging."

On the 5th of December, 1859, Peter K. Moyer and Mrs. Sarah Moyer were confirmed, and in the spring of 1860, Frederick Staily, Mrs. Abbie Staily, and Mrs. Elizabeth Shuman.

In May, 1860, Mr. Jonathan Wert, as delegate of the charge, attended Synod at Petersburg, Perry County.

On the 7th of October, 1860, Mrs. Sarah Lutz, Miss Sarah J. Kepner, Miss Mary J. McCracken, and Miss Sarah Moyer were confirmed, and on the 20th of April, 1861, the following persons (some of them from Hunter's Valley) were confirmed :

David Wagner,  
James Coulter,  
Mary J. Seiler,  
Leah J. Shusely,  
Mary A. Shusely,

Susan Hunter,  
Hannah Coulter,  
Hannah Reisinger,  
Elizabeth Cargill,

and at the same time the following were received from other denominations by certificate :

George Kepner,  
Mrs. E. Kepner,  
" Lydia Hain,

Mrs. Mary Hackenberger,  
Isabella Wagner,  
Jane Wells.

Including the preaching-station in Hunter's Valley, the number of communicant members, in June, 1861, was *forty-seven* at Liverpool. Of these, one-half were received by Rev. Hackenberger. His labors of love were successful and greatly blessed. The congregation prospered and promised fair. To the regret of all Rev. Hackenberger's health failed, and in August, 1861, he resigned the charge, having served it two years. The charge was then vacant about seven months. On the 1st of April, 1862, the

*Rev. John H. Davidson,*

having accepted a call, entered on the discharge of his pastoral duties in the pastorate. The charge, as now served by him, consists of the following congregations, viz., Liverpool, Christ's Church in Wild Cat Valley, St. James's in Turkey Valley, St. Michael's in Pfoutz's Valley, and, in Snyder County, Zion's Church at McKee's Half-Falls. With regard to the charge, Rev. Davidson says: "There is certainly room in the charge for the doing of good, and there are indeed many things to encourage. On the other hand, there are also many things to discourage. I am resolved to do all I can to promote the glory of God in seeking the salvation of immortal souls. I have to labor very hard. Generally I preach three times every Sabbath. At Liverpool infidelity stares me in the face, and I am sometimes discouraged; but I have the promise of the Savior: 'Behold, I am with thee,' and I can see a change for the better."

In May, 1862, Mr. Jeremiah Hall, as delegate, represented the charge in Synod, at Selinsgrove, Pa. May the Lord bless the labors of the pastor of this charge, and pour out His Spirit on the members!

"Their hearts from things of earth remove,  
Sprinkle them, Lord, from sin and fear;  
Fix their affections all above,  
And lay up all their treasure there.

"Give them an ear to hear thy word;  
Thou speakest to the churches now;  
And let all tongues confess their Lord,  
Let ev'ry knee to Jesus bow."

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## SECTION II.

### CHRIST'S CHURCH IN WILD CAT VALLEY, LIVERPOOL TOWNSHIP.

This church is located in a beautiful and fertile valley in Liverpool Township, and about five miles southwest from the town

of Liverpool. A number of the members in this valley had belonged to St. Michael's in Pfoutz's Valley before they had a church of their own. A few of them had also been members at Newport. They were occasionally visited by Father Heim and perhaps, also, by the pastor of the Bloomfield charge. These ministers preached for them at Grubb's School-house. A suitable house of worship was much needed. Hence, during the summer of 1844, they united in erecting a church-edifice. This church was consecrated to the service of God on Sunday, the 8th of June, 1845, and received the distinctive name of *Christ's Church*. On this occasion there was preaching in the German and English languages, but who the officiating clergymen were we cannot tell. We presume Father Heim and Rev. Levi T. Williams were present. The church is a substantial frame building, capable of accommodating about two hundred and fifty persons, and both externally and internally presents a neat appearance. The congregation remained unorganized and had no regular supply of Lutheran preaching until the beginning of 1847, when the

*Rev. William Weaver*

took charge of it, and served it for four years. He preached here regularly once every three weeks. It is to be regretted that the pastor could not preach German occasionally for the large number of members who understood that language best. We have no record of confirmations, and are therefore unable to state who or how many were added to the membership by Rev. Weaver, or what success attended his labors here. He resigned in the beginning of 1851. Then, for the succeeding five years, the congregation had no preaching by a Lutheran minister, and as a consequence the members became scattered and some of them were drawn into other connections. Hence, in October, 1856, when the

*Rev. Josiah Zimmerman,*

as missionary, first visited the congregation, he found it to consist of only *twelve* Lutheran members. He preached for this small congregation two years and a half. Though he confirmed none

here, he nevertheless prepared the way for his successor, and thus much good was accomplished by him. He resigned on the 1st of April, 1859, and in August following, he was succeeded by the

*Rev. Jacob A. Hackenberger,*

whose labors here, as elsewhere in the charge, were attended with such marked success. In the fall of 1859, Rev. Hackenberger held at this place a protracted meeting, which resulted in the hopeful conversion of from thirty to forty souls. The congregation was very much revived by this visitation of Divine grace from on high. The subjects of this revival were for some months carefully instructed in the doctrines of our holy religion as they are set forth in the Catechism, and in the spring of 1860, the following persons were confirmed :

Henry H. Server,	Floranna Grubb,
William M. Grubb,	Susanna Hoffman,
Samuel Reen,	Elmira Grubb,
William A. Grubb,	Louisa Grubb,
David Baker,	Amelia Wagner,
Catharine Killinger,	Sarah A. Reen,
Elizabeth Wagner,	Harriet Reen,
Mary A. Long,	Mrs. Jane Crane,
Mary Roush,	Violina Buchanan,
Sarah Jane Grubb,	Isabella A. Grubb,
Margaret Kepner,	Mary Lenig,
Margaret Asper,	Sarah E. Lindsey.

By this accession of members the congregation was encouraged and strengthened much, and many who had hitherto stood aloof now rallied around the standard of the Cross. The interest of some in the prosperity of Zion was revived, and a number who had strayed from the fold of Christ were reclaimed and through the grace of God made glad in the fellowship of saints and the hope of glory. Truly such seasons of refreshing from the Lord are as the rains of heaven upon the wilted plants of earth.

On the 7th of April, 1861, the following three persons were confirmed :

John Sweesy, David Troutman, Mrs. Elizabeth Troutman.

Thus the number of members was increased. The Lord blessed the labors of his young servant greatly. In June, 1861, the congregation numbered *sixty-one* communicant members. For the long night of destitution, may this congregation enjoy a long and glorious day of rich Gospel blessings!

“Blest river of salvation,  
Pursue thine onward way;  
Flow thou to ev’ry nation,  
Nor in thy richness stay:

“Stay not till all the lowly  
Triumphant reach their home;  
Stay not till all the holy  
Proclaim, ‘The Lord is come.’”

On account of failing health, to the great regret of the members, Rev. Hackenberger resigned in August, 1861, having served the congregation faithfully and successfully for two years. The charge was then vacant about seven months. On the 1st of April, 1862, the

*Rev. John H. Davidson,*

the present pastor of the Liverpool charge, commenced his pastoral labors here. The congregation requires at this time an occasional sermon in the German language. Much may here be accomplished for Christ and souls, and we humbly trust the labors of the pastor now in the field will not be in vain.

“Onward in thy triumphant way,  
Thou message of the Holy One,  
Thy truth shall usher in the day,  
The reign of God’s beloved Son.”

## SECTION III.

## ST. MICHAEL'S CHURCH IN PFOUTZ'S VALLEY, GREENWOOD TOWNSHIP.

This is one of the most fertile and beautiful valleys in Perry County, and was among the first in the county settled by the white race. The pioneers in this valley were chiefly of German origin, among the earliest of whom we find a large number. So soon as the Land-Office was opened, in February, 1755, they *located* large tracts of land, viz. : In 1755, Baltzer Schellhorn, Michael Brochard, John Pfautz;\* in 1762, Andrew Long; in 1768, Leonard Pfautz; in 1772, Frederick Kehl, Henry Altsbach, Martin Waln; in 1774, Michael Wild, Jacob Wild, Jacob Jobson; in 1775, Mathias Blocker, John Kepler, David Cargill, Peter Hoofnagel, Frederick Harter, John Long, Jacob Nighman (*German*, Nieman), Zacharias Spangel, and a large number of others who *located* lands by authority from the Land-Office. Many others bought lands at the same time at second hand. Nearly the whole of the German-speaking population in the valley belonged to the Lutheran Church, and they were the first in the county to enjoy the regular preaching of the Gospel and to organize themselves into a congregation.

Soon after the close of the Indian incursions in 1764, they were occasionally visited by the messenger of the Gospel, but for want of documents we cannot give the names of the pioneer missionaries. Some time between 1770 and 1773 the congregation was regularly organized. The baptismal record commences in October, 1774, when the

\* His land was "Resurveyed 13th November, 1774, in pursuance of an order from the Secretary's office in part of an original warrant to Thomas Kerton, dated 28th July, 1736, by the direction from the Secretary's office." *Writ of location.* These lands were not bought of the Indians before July, 1754. How the Provincial Government could issue warrants for land not yet purchased from the Indians, we cannot understand. Did the Government take advantage of the Indians? Had the Indians cause for complaint on account of unwarranted aggressions on their lands by the whites? Had the Indians not been provoked to vengeance?



*Rev. Michael Enderlin*

was pastor of the congregation, and who served it in the Gospel till April, 1789. The names of communicants do not appear in the record-book whilst he was pastor, though it is evident from the baptismal record that he administered the Lord's Supper in the congregation and admitted persons to membership by baptism and confirmation. From this baptismal record we will give the following names and extracts :

"Baptized on the 30th of October, 1774, Mary Schwigerty, aged sixteen years, who was at the same time confirmed ; Elizabeth Schwigerty, nineteen years old, baptized and confirmed at the same time ; Mary Pfautz, aged seventeen years, was baptized and at the same time confirmed and received into the Christian communion. On the same day, George, son of George Gran (*English*, Crane), Mary Margaret, daughter of George Trecksel, and John, son of Jacob Kinsch, were baptized. In November, the same year, Christianna Barbara, daughter of Jacob Kinsch, was baptized." John Kepler and John Long stood as sponsors for these children.

Two acres of ground, on part of which the pioneer settlers were buried, was conveyed by deed for the use of the congregation. As this deed is a document full of interest, by request we give it entire, as follows :

" *This Indenture*, made the fifteenth day of February in the year of our Lord one thousand seven hundred and seventy-six, by and between John Fouts of Greenwood Township in Cumberland County and Province of Pennsylvania of the one part, and John Long and Philip Huber and the whole Lutheran congregation of the township, county, and province aforesaid of the other part : *Witnesseth*, that the said John Fouts, for and in consideration of the sum of six pounds lawful money of Pennsylvania to him in hand paid by the said John Long and Philip Huber, the receipt whereof the said John Fouts doth hereby acknowledge, he the said John Fouts hath granted, bargained and sold, aliened and confirmed, and by these presents doth grant, bargain, sell, alien, and confirm unto the said John Long and Philip Huber, and for

the use of the said Lutheran congregation, their heirs and assigns forever, a certain piece and tract of land in Greenwood Township aforesaid, and situate and joining John Long and William Patterson's lands, and to contain two acres, to be laid out from a certain hickory corner-tree adjoining said Patterson and Long's lands, and to extend eight perches on said Long's line from said hickory corner and forty perches joining Patterson's line westward over a certain run coming out of Patterson's land, and also all trees, roads, underwoods, tithes, commons of common pastures, profits, commodities, advantages, hereditaments, ways, waters and appurtenances, and whatsoever to the said land belongeth or in anywise appertaining, and also the reversion and reversions, remainder and remainders, rents and services of the said premises and of every part thereof, and all the estate, right, title, interest, property, claim and demand whatsoever of him the said John Fouts of, in, and to the said piece and tract of land and premises and every part and parcel thereof, to have and to hold the said messuage and tract of land and all and singular the premises above mentioned and every part and parcel thereof with the appurtenances, unto the said John Long and Philip Huber and to the said Lutheran congregation, their heirs and assigns forever, and the said John Fouts, for himself and his heirs, executors and administrators and every of them, shall and will warrant and forever defend the said above mentioned two acres of land and every part and parcel thereof, with the appurtenances and premises to the same belonging, unto the said John Long and Philip Huber for them and their and the whole congregation's use, their heirs and assigns forever, from all manner of person or persons, claim or claims whatsoever lawfully claiming the same (the Honorable, the Proprietor's rights and dues, both principal, interest and quit-rents only excepted). In witness whereof the said John Fouts hath hereunto set his hand and seal the day and year first above written. N. B. John Fouts reserves the liberty to take the water through said two acres of land when convenient for said Fouts. Done before signing.

“JOHN PFAUTZ. [SEAL.]

“Sealed and delivered in the  
presence of

MICHAEL WILD,  
JOHN CRANE,  
JAMES RAFTER.

“Received, the day and year first within written, the sum of six pounds of the within named John Long and Philip Huber, it being the full consideration-money within mentioned to be paid me. As witness my hand.

“JOHN PFAUTZ.

“Witness present :

MICHAEL WILD,  
JOHN CRANE,  
JAMES RAFTER.”

“*Cumberland County, ss.*

“Before the subscriber, one of the Justices of the Court of Common Pleas for said County, personally appeared John Pfautz, senior party to the above Indenture, and acknowledged the same as his act and deed, and that he subscribed his respective name and allowed the same should be recorded for the use within mentioned. Witness my hand and seal, June 13, 1788.

“JAMES McMURRAY. [SEAL.]”

Previous to the time this deed was executed, a large school-house had been erected on this parcel of ground, and here the early settlers worshipped from about 1770 to 1798, when St. Michael's Church was erected. Before the erection of the school-house, and immediately after the last incursion of the Indians, in 1763, when so many of the settlers were massacred so cruelly, they worshipped in private dwellings at different places in the valley. At this place, also, the dead in the whole valley were buried. For fear of a surprise by the relentless Indians, the men in those early days usually walked in file with guns on their shoulders on funeral occasions, and on occasions of divine worship they always assembled well armed to resist the wily foe. We are informed that a number, who were murdered by the Indians,

lie buried in the graveyard of St. Michael's Church. No graveyard, and no place of regular worship in Perry County, is as old as this, and none that has connected with it so many tales of deep interest. And the descendants of those pioneer fathers, still residing in Pfoutz's Valley, may well look upon this ancient and hallowed spot with an unusual degree of respect and regard. For more than one hundred years have the ashes of their fathers slumbered in this venerable graveyard; and here God was worshipped in prayer and hymns of praise, and the word of eternal life was preached, when the savage yell of the cruel Indian sounded on every hill-top and sent terror to every heart. If we are not misinformed, the ancient hickory tree, mentioned in the deed as the corner of the church-land, was the tree to which some of the pioneer fathers were tied by the Indians and made the target of the deadly arrow. Here or close by they were buried, and thus the graveyard commenced. From worshipping God they went to the grave. Who can forget this and not cherish veneration for this place? That hickory tree, we are told, still remains. We say, let it stand. It has a story of deep interest to tell.

The members of the Church in this valley were at that time supplied with preaching by ministers who resided on the east of the Susquehanna. They also met often in a private capacity for singing and prayer.

As it may be of interest to many, we will subjoin the names of the fathers who had children baptized during the last century in Pfoutz's Valley. We give the name of the father only, and only when it first occurs. In 1775, Benjamin Kepler, John Kepler; in 1776, Sebastian Schäd (Shade), John Philip, John Davis, Martin Hauser, Michael Pfautz; ["A slave by the name of Bob or Robert, and his wife, also a slave, were baptized on the 5th of July, 1776, and received as members of the Christian Church;"] in 1777, Nicholas Fredericks, George Hoffman; in 1778, Michael Wilt, Jacob Hanning, Robert Patterson, Jacob Seller, George Traxel; in 1779, Abraham Kepler, John Long, Philip Strauss, Henry Dubbs; in 1780, Michael Quickel, John Kepner, Andrew Reutlinger, Adam Barner, Frederick Thomas, George

Rexworthy; in 1781, James Crosbare; in 1782, John Crain (Crane), Henry Bull, George Leonhard; in 1783, John Isch; in 1784, Henry Bacher; in 1785, John Rafter, Henry Ults (Ulsh), George Rex, George Crane; in 1786, Thomas Kurtz; in 1787, Frederick Reinhard, Henry Dieben, John Shuman; in 1788, Christopher Kinny, Paul Heim; in 1789, Jacob Long, Frederick Wendt (now written Wentz), David Zillich. Besides these names, we also find the following as sponsors: In 1774, Jacob Kepler; in 1776, Philip Huber, Kraft Gost; in 1777, George Nagely; in 1778, Frederick Resch, John Harter; in 1785, George Wilt, Jacob Wagener, Jacob Long; in 1787, Christopher Saber or Schaber; in 1788, Frederick Harter, Esq.; in 1789, Henry Wagener. From the 30th of October, 1774, to the 7th of July, 1789, *ninety-one* baptisms were administered. The record says: "All the above-named infants were baptized by Rev. Michael Enderlin, Evangelical Lutheran minister." After this the name of Rev. Enderlin does not appear in the record, and without doubt he visited the congregation no more. We have been informed that he resided in Lyken's Valley, Dauphin County, where he served congregations, and also extended his labors to the west of the Susquehanna in Pfautz's Valley, and to perhaps New Buffalo and other places in Sherman's Valley. The members of the congregation in Pfautz's Valley were comparatively numerous and the prospects were encouraging. In October, 1789, only a few months after Rev. Enderlin had resigned, the

*Rev. Matthias Güntzel*

took the congregation in charge. The record says he was an Evangelical Lutheran minister, and the last time his name appears in the record is on the 8th November, 1801. As above, we will give the names of the fathers only, who are not already named, and had infants baptized: In 1790, George Rudy, John Stehle; in 1791, Christopher Ulsh; in 1792, Andrew Fogel (now translated into *Bird*), Samuel Meyer; in 1793, Peter Stöts; in 1794, Frederick Wendt [Mr. Wendt's child was baptized, according to the record, "by the Evangelical Lutheran minister, the

*Rev. John Frederick Hieze.”]*

There is no record of baptisms from August, 1794, to December, 1797. In 1797, Samuel Duwall (Dewalt), Frederick Harter, Esq. ; in 1798, Jacob Wagener, John Luck or Luke [Mr. Luke's two children, as the record states, “were baptized by the Evangelical Lutheran preacher, the

*Rev. Henry Miller*

of Harrisburg,”] who also baptized an infant here in June, 1800. In 1799, “the Evangelical Lutheran minister, the

*Rev. Ludwig Koch,*

baptized two infants.” In the record of burials we find the first recorded read thus: “On the 31st of January, 1800, was buried in this graveyard, Rev. Ludwig Koch, an Evangelical Lutheran minister, aged thirty-eight years. The funeral sermon was preached by John Gräbil from John 14 : 6.” In May, 1800, the

*Rev. John Herbst*

of Carlisle took regular charge of the congregation, though he preached for it occasionally some years before. It seems from the names of ministers recorded, that there was no order in the administration of baptism so far as regularity of pastor was concerned. After 1794, and till 1801, Rev. Messrs. Güntzel, Hieze, Miller, Koch, and Herbst, baptized, each of them, some children. In 1800, Thomas Manwarring, Peter Limbert ; in 1801, Henry Grubb, Mathias Lüchtenteller, Michal Amholtz, George Riegel, Abraham Orner, Christian Mitchell, Henry Dimm, Peter Traub, William Everly, Christian Spahr ; in 1802, Daniel Anthony, John Freyberger. From October, 1774, to November, 1803, *one hundred and forty-seven* infants were baptized here. As the names of the members will hereafter appear in the list of communicants and those received as members by confirmation, we need not give the names of parents who had children baptized.

To 1800, the congregation worshipped in a large school-house erected on the church-land, and private dwellings at different

places in the valley. The need of a church was felt, as the congregation was large and prosperous. From the record-book we will transcribe the following, relating to the buying of the book and the erecting of St. Michael's Church, so called in memory of Rev. Michael Enderlin or Michael Pfautz :

" This Church Protocal was bought in the year of Christ, Anno Domini, 1797, December the 3d, by the following men or members of Pfautz's Valley congregation, viz. :

Frederick Harter, Esq., Elder of the Lutheran Church.	
Frederick Wendt, Deacon	" " "
Abraham Kuntz,	John Kepner,
John Long, Sen.,	Abraham Sypher,
Martin Swartz,	Jacob Kauffman,
George Hoffman, Sen.,	George Hoffman, Jr.,
George Rudy,	Marks Brinkly.

" On the 19th of March, in the year 1798, the church-edifice was erected, and on the 25th of May, Anno 1800, being Sunday *Exaudi*, the church was consecrated by the ministerial preachers, the Rev. *Johannes Herbst*, on the part of the Lutherans, and Rev. *George Geistweit*, on the part of the Reformed, and received the name *St. Michaelis*. Rev. J. Herbst's text was 1 Pet. 2 : 5, and Rev. G. Geistweit's was Acts 16 : 25-31. The hymn, introductory of the divine services, was : *Kommt her ihr Christen voller Freud, Erzehlet Gottes freundlichkeit ; Kommt her und lass't erklingen, &c.*"

This was a log structure, about thirty-five by forty-five feet in size. The logs and other timbers are said to have been of the best quality. Inside there were three galleries on three sides ; the pulpit was high and supported by a post ; and the seats had high and erect backs. For many years an organ occupied the gallery fronting the pulpit. This instrument was not played after about 1820 ; it was all out of tune, and went to ruin. The old church stood till 1847, when, dilapidated and unfit for use, it was removed and a new one erected on its site. A large graveyard, known as "The Old Graveyard," is attached to the church-pro-

perty. Here the early pioneers and first settlers of the valley buried their dead, and were buried themselves before old St. Michael's was erected, and since then this "God's acre" has been annually receiving the "remains of men," so that it covers at present a large space of ground.

"On the 3d of May, Anno 1801, being Sunday *Cantate*, for the first time, in St. Michael's Church in Pfautz's Valley, the Lord's Supper was administered, and thirteen catechumens confirmed by Rev. John Herbst of the Lutheran denomination. The names of the catechumens and communicants are as follows :

*Catechumens.*

John Wendt,	George Long,
Frederick Wendt,	Christiana Swartz,
Jonathan Long,	Susanna Dimm,
Michael Wilt, Jr.,	Elizabeth Miller,
John Wagener,	Mary Wilt,
Adam Wilt,	Susanna Long.
John Kepner,	

*Communicants.*

Frederick Wendt,	Anna Cath. Spengel,
Matthias Swartz, Sen.,	Catharine Long,
Barbara Swartz,	Susanna Lömiller,
Martin Swartz,	Catharine Michael,
Charlotta Swartz,	Catharine Wilt, single,
Christopher Walter,	Catharine Long, "
Henry Dimm,	Christiana Kepner, "
Henry Weiant,	Elizabeth Kepner, "
Andrew Meyer,	Mary Wagener,
Doratha Meyer,	Christiana Walter,
Anna Alts (Ulsh), widow,	—— Wolf,
Catharine Harter, "	—— the name not re-
Margaret Stötz,	corded."
Elizabeth Henrich,	

At this, the first communion in the church, the whole number of communicants was *thirty-nine*. Not one of these is now in the



land of the living; all have passed away with the rush of time, and now live in eternity, receiving the reward for their doings while on earth. Several years passed away before the communion was held again.

In addition to the two acres of land already owned by the congregation, another acre was bought, as shown by the following deed of conveyance :

*" This Indenture, made this twenty-second day of March, in the year of our Lord one thousand eight hundred and two, between John Long, Sen., of Greenwood Township, Cumberland County, and Commonwealth of Pennsylvania, yeoman, of the one part, and Frederick Harter, Esq., Frederick Wendt, and the whole Lutheran congregation of the aforesaid place, of the other part, Witnesseth, that the said John Long, Sen., for and in consideration of the sum of one dollar, lawful money of Pennsylvania, to him, the said John Long, Sen., in hand paid by the said Frederick Harter, Frederick Wendt, and the whole Lutheran congregation, the receipt whereof is hereby acknowledged, and himself therewith fully and entirely satisfied, Hath granted, bargained, sold, aliened, released and confirmed, and by these presents Doth grant, bargain, sell, alien, release and confirm unto the said Frederick Harter, Frederick Wendt, and the whole Lutheran congregation, their heirs and assigns, for the use of said congregation forever, a certain tract or piece of land, situate, lying, and being in Pfoutz's Valley, township, and county and commonwealth aforesaid, beginning at a post adjoining Philip Hoover's old line and church-ground, bought of John Pfouts, Sen., thence by land of said John Long, Sen., south seventy-six and a half degrees west forty perches and six-tenths of a perch to a post, thence south twenty-three degrees east eight perches to a white oak, thence to the church-ground bought of John Pfouts, Sen., north sixty-five degrees east forty perches to the post and place of beginning, containing one acre, being a part of a larger tract of three hundred and twenty-nine acres more or less, which by virtue of a warrant, bearing date the 3d of February, A. D. 1755, was sur-*

veyed unto a certain John Pfouts, Sen., the 17th day of July, 1765, and whereas afterwards by a writ of *Venditioni Exponas* of the Commonwealth of Pennsylvania, issued out of the Court of Common Pleas, held at Carlisle, for the County of Cumberland, the 22d day of April, 1785, and directed to Samuel Postlethwaith, then High Sheriff of said county, the said tract of one hundred acres more or less was sold by the said sheriff to a certain Sebastian Shade, the 27th day of May, A. D. 1786, for the consideration of one hundred and thirty-one pounds. And the said Sebastian Shade by his deed, dated the 21st day of July, 1786, conveyed the said tract mentioned in Sheriff's deed unto the said John Long, Sen., the 29th day of May, 1790, for the consideration of one hundred and fifty pounds. *Now know ye*, that I, the said John Long, Sen., for myself, my heirs, executors and administrators, *do* hereby grant, bargain, sell, assign and set over all my right, title, claim, interest and demand of, in and to the above-mentioned and described tract of land of one acre aforesaid, *together* with all and singular the buildings and improvements, waters, water-courses, rights, liberties, privileges, hereditaments and appurtenances whatsoever thereunto belonging or in any wise appertaining, and the reversions and remainders, and the rents, issues, and profits thereof, *to have and to hold* the said described tract of one acre of land and premises hereby granted or mentioned and intended so to be with the appurtenances, to the said Frederick Harter, Esq., Frederick Wendt, and the whole Lutheran congregation, and to their heirs and assigns, and to the only proper use, benefit and behoof of the said Lutheran congregation, their heirs and assigns forever; and the said John Long, Sen., and his heirs, *doth* hereby covenant, promise and agree to and with the said Frederick Harter, Esq., Frederick Wendt, and the whole Lutheran congregation, their heirs and assigns, that the said John Long, Sen., and his heirs, the said tract of land of one acre with the appurtenances hereby granted to the said Lutheran congregation, their heirs and assigns, against himself, the said John Long, Sen., and against his heirs, executors and administrators, and against all manner of persons whatsoever lawfully

claiming or to claim the same or any part thereof, by, from or under him, them or any of them, shall and will warrant and forever defend by these presents, the fee of the Commonwealth excepted only. In witness whereof, I, the said John Long, Sen., to these presents have hereunto set my hand and seal the day and year first within mentioned. N. B. The said John Long excepts to take the water out of said acre where it suits him and his heirs. Done before signing.

“JOHN LONG. [SEAL.]

“Sealed, signed and delivered in  
the presence of

CHRISTOPHER ULSCH,  
GEORGE RUDY.

“Received, March 22d, 1802, of Frederick Harter, Esq., Frederick Wendt, and the Lutheran congregation, the sum of one dollar, being the full consideration-money mentioned in this Indenture.

“JOHN LONG.

“Testes :

GEORGE RUDY,  
CHRISTOPHER ULSH.

“*Cumberland County, ss.*

“Before me the subscriber, one of the Justices of the Peace in and for said county, personally appeared the within-named John Long, and acknowledged the within instrument of writing to be his act and deed, and desired the same to be recorded as such. In testimony whereof, I have hereunto set my hand and seal, March 22d, 1802.

“FREDERICK HARTER. [SEAL.]”

Thus the congregation was now in possession of three acres of land. It seems the design was that the proceeds of the land were to go towards the support of a school-master, who was also to lead singing in the church, and perhaps play the organ. A school-house stood on the church-land, and a congregational school was

for many years sustained here. The fathers made wise arrangements, and laid a deep and broad foundation; but in after years those arrangements were not carried out, and no superstructure was raised on that foundation.

“On the 18th of December, Anno 1803, being Sunday *Advents*, the Lord’s Supper was administered by the Rev. John Herbst.” This time there were *thirty-three* communicants, namely :

Frederick Wendt,	Jonathan Long, single,
Catharine Wendt,	Henry Wagener,
Matthias Swartz,	John Kepner,
Barbara Swartz,	John Leffember,
John Long, the aged,	Mrs. Bragunner,
George Weiant,	Christiana Kepner,
Martin Michael,	Matthias Grässle,
Henry Bragunner,	Anna Mary Grässle,
Margaret Landis,	Joseph Frey,
Magdalene Wagner, widow,	Elizabeth Frey,
Anna Meyer,	Susan Bragunner, daughter,
Catharine Long,	Cath. Bragunner “
George Hoffman,	Christian Kepner,
Jacob Long,	Elizabeth Kepner,
Elizabeth Long,	Christiana Long,
John Kepner,	Magdalene Grässle.
Christiana Walter,	

“On the 25th of March, Anno 1804, being Sunday *Palmarum*, eighteen catechumens were confirmed, and the Lord’s Supper was administered by Rev. John Herbst.

*Catechumens.*

George Wendt,	Barbara Long,
Henry Long,	Margaret Long,
Frederick Frey,	Christiana Wagener,
Joseph Frey,	Magdalene Wagener,
David Rambach,	Anna Galman,

Adam Gallman,  
David Kepler,  
Absalom Meyer,  
Elizabeth Machlin,

Margaret Kepler,  
Elizabeth Shuman,  
Sarah Ninmand,  
Mary Klein.

*The following members also communed :*

Frederick Harter, Esq.,  
Margaret Harter,  
Frederick Wendt,  
Catharine Wendt,  
Matthias Swartz,  
Barbara Swartz,  
Joseph Frey,  
Elizabeth Frey,  
Christian Spaar (Spahr),  
Mary Spaar,  
Christopher Kanie (Kinney),  
Anna Kinney,  
Martin Swartz,

Michael Wilt, Jr.,  
Henry Weiant,  
Catharine Wagener,  
Elizabeth Henrich (Henry),  
Margaret Stuetz, widow,  
Elizabeth Rambach,  
Mary Wilt,  
Elizabeth Gallman,  
Catharine Streaer,  
Anna Meyer,  
Anna Ulsh, widow,  
Catharine Roemer."

The whole number of communicants at this time was *forty-three*. On the same day Rev. Herbst baptized three infants, and here his ministerial labors in the congregation closed. The congregation was then without regular preaching for about one year, except that the

*Rev. Frederick Sunno*

of Carlisle occasionally visited the members and preached for them, and in May, 1805, baptized two infants. In June of the same year (1805) the

*Rev. J. Conrad Walter*

of Middleburg, Snyder County, took the congregation in charge and served it for some ten years. The first time the Rev. Walter administered the Lord's Supper here was "on the 20th of October, Anno 1805, it being Sunday *Trinitatis*," when *forty-seven* members communed. In the list of communicants at this time, the names of the following persons appear for the first time as

members, viz., Matthias Blocher, Peter Swartz, Jacob Mareks (Marx, now written March), and his wife Catharine, John Hahn and his wife Doratha, John Kepler and his wife, Jacob Kepler and his wife, Christian Kepler and his wife Margaret, Matthias Hahn, Magdalene Mickenit, Mary Bricks, Mary Fogel (now Bird), Anna Roth, Eve Seifer, Barbara Silks, George Hoffman, Hannah Galman, Elizabeth Orner, Elizabeth Maehlin.

"On the 23d November, Anno 1806, Sunday *Trinitatis*, Rev. Walter administered the Lord's Supper here." This time there were *nineteen* communicants. The following names of members appear the first time: Christopher Walter, Jacob Regel, Elizabeth Vörman.

"On the 28th of June, Anno 1807, the following *thirty-eight* catechumens were confirmed and the Lord's Supper was administered by Rev. Conrad Walter, it being the 5th Sunday *Trinitatis*.

*Catechumens who were confirmed :*

Benjamin Cran (Crane),	Rachel Galman,
John Cran,	Catharine Galman,
Daniel Anthony,	Maria Ulsh (baptized),
Jacob Bock (now Buck),	Elizabeth Roemer,
Henry Alts(now written Ulsh),	Catharine Bock (Buck),
Daniel Frey,	Catharine Schmidt (Smith),
Abraham Frey,	Barbara Schwartz,
John Marx (now March),	Catharine Marx,
John Long,	Catharine Long,
John Strauss,	Elizabeth Kegel (Cagill),
Andrew Ulsh,	Catharine Ulsh,
Matthias Stollenberger,	Catharine Weiland,
Catharine Ulsh (baptized),	Christiana Grassley,
Elizabeth Anthony,	Eve Grassley,
Susanna Ulsh (baptized),	Maria Hildebrecht,
Mary Long,	Barbara Schuman (Shuman),
Elizabeth Franek,	Maria Walter,
Sarah Cran,	Christina Anthony,
Juliana Long,	David Strauss.

"With the above, the following members communed at the same time :

Joseph Frey,	Elizabeth Shuman,
Elizabeth Frey,	Jacob Long and wife,
Henry Bragunner and his wife,	Fanny Berner,
Henry Frey and his wife,	Elizabeth Henrich (Henry),
Frederick Wendt and wife,	Mary Klein,
Christian Spaar (Spahr) and wife,	Barbara Long,
John Kepner and wife,	Daniel Anthony,
John Long, the aged,	Catharine Roemer,
Christopher Walter,	Anna Kenny (Kinny),
Peter Swartz and wife,	John Hahn,
Jacob Marx and wife,	Doratha Hahn,
John Rafter,	Matthias Hahn,
Philip Strauss and wife,	Eve Seifer,
John Swartz,	Charlotta Swartz,
Magdalene Stollenberger,	Henry Hildebrecht,
Catharine Spengel,	George Carl and wife,
Elizabeth Rambach,	Matthias Swartz,
Christina Walter,	Elizabeth Roth,
	Mrs. Landis."

The whole number of communicants was *eighty-four* at this time. The congregation was increasing in membership and was in a flourishing condition. Of those who then communed but few, if any, are spared by time. All who then thronged the house of God and engaged in divine worship have passed away.

On the 23d of October, 1808, Rev. Walter administered the Lord's Supper here to *forty-eight* communicants. The names of the following persons now first appear in the list as members of the church: Christian Mitchel and his wife Catharine, Henry Tiedeman, Catharine Shuman, Barbara Silks, Elizabeth Hetterich, Doratha Umholtz.

On the 8th of October, 1809, the Lord's Supper was administered to *twenty* communicants by Rev. Walter. Having received license to preach, in June of this year (1809), the

*Rev. George Heim,*

under the supervision of Rev. Walter and as his assistant, preached here alternately with Rev. Walter.

"On the 13th of May, 1810, being Sunday *Jubilate*, or the third Sunday after Easter, the following young persons, whom Rev. George Heim had catechized, were confirmed by Rev. Conrad Walter, and the Lord's Supper was administered to them and the former members :

*Catechumens confirmed :*

Andrew Fogel (Bird),	Anna Ulsh of Henry,
Frederick Fogel,	Anna Ulsh of Jacob,
John Shuman,	Magdalene Kepner,
David Wendt (Wentz),	Mary Rothpautsch,
John Mohrhart,	Catharine Roemer,
John Spar (Spahr),	Catharine Meyer,
Jacob Spar,	Elizabeth Marx,
Isaac Spar,	Elizabeth Carl,
Samuel Spar,	Mary Kuntz,
John Kless (Cless),	Christiana Kuntz,
Susanna Kless,	Margaret Westpahl (Westfall).

*The following also communed :*

Henry Bragunner,	Elizabeth Henrich,
Catharine Bragunner,	Margaret Stötz,
Matthias Swartz,	Mary Fogel,
Barbara Swartz,	Elizabeth Hetterich,
John Kepner,	Cath. Marx,
Christiana Kepner,	Margaret Wilt,
Henry Ulsh,	Christiana Swartz,
Anna Ulsh,	Elis. Franck (Frank),
Henry Ulsh, Jr., and his wife,	Magdalene Stollenberger,
Henry Hildebrecht,	Cath. Roemer,
Mary Hildebrecht,	Catharine Walter,
Christian Mitchel,	Christiana Kepner,
Christiana Mitchel,	Elis. Roemer,
Henry Dimm,	Susanna Ulsh,



Susanna Dimm,  
 Frederick Kless,  
 Catharine Wendt,  
 George Carl and wife,  
 Barbara Silks,  
 Christopher Walter,

George Weiant,  
 Catharine Weiant,  
 Mary Detwiler,  
 Catharine Halman,  
 Adam Wilt.

On the 2d of June, 1811, the Lord's Supper was administered by Rev. George Heim to twenty-eight communicants. This time the following names appear the first time in the list : William Sauer (Sour) and his wife Nancy, Susan Kess, Margaret Reding. For 1812 and '13, if the Lord's Supper was administered, the names of the communicants were not recorded in the church-book.

On the 2d of October, 1814, the Lord's Supper was dispensed to *forty-five* communicants by Rev. C. Walter. In this list of communicants the following names appear for the first time : George Heilman, Eve Fisher, Elizabeth Schneider, Susan Herman, Margaret Herman, Elizabeth Herman, Catharine Herman, Rachel Heilman, Catharine Heilman, Hannah Heilman. In June of this year (1814), Rev. George Heim having ceased to preach at this place in connection with Rev. Walter, his brother, the

*Rev. John William Heim,*

took charge of the congregation, and after having held communion on the 2d of October, 1814, Rev. C. Walter also ceased to exercise pastoral care over the congregation.

On the 10th of October, 1815, the Rev. J. William Heim administered the Lord's Supper to *twenty-nine* communicants. This time the following names first appear in the list of members : Philip Shrock, John Heim, Jacob Herman, John Heilman, Magdalene Leckron, Elizabeth Stechly.

On the 2d of June, 1816, *twenty* catechumens were confirmed and the Lord's Supper was administered by Rev. J. W. Heim. The whole number of communicants was *sixty-eight*. As this is the last list of members on record, we will give the names of all who communed this time, viz. :

*Catechumens who were confirmed :*

Samuel Hoffman,	Catharine Shuman,
Jacob Marx,	Catharine Wilt,
Jacob Long,	Mary Saur (Sour),
John Ulsh,	Magdalene Marx,
Abraham Wilt,	Sabina Mitschel,
Joseph Meyer,	Susanna Wagner,
George Schneider,	Elizabeth Long,
Fronica Ulsh,	Elizabeth Ulsh,
Catharine Harter,	Lydia Marx,
Elizabeth Frey,	Barbara Wilt.

*The following communed with the above catechumens :*

John Kepner and wife,	Margaret Wilt,
Henry Bragunner,	Catharine Eberst,
Joseph Frey and wife,	Barbara Zwilling,
George Weyond,	Magdalene Leckron,
William Saur (Sour) and wife,	Elizabeth Wilt,
Jacob Marx,	Elizabeth Herman,
Jacob Marx and wife,	Margaret Wilt,
Michael Wilt,	Margaret Herman,
Andrew Fogel,	Fanny Scholl,
Jacob Herman and wife,	Catharine Schrock,
Henry Hildebrecht and wife,	Hannah Saur,
Barbara Potter,	Mary Ulsh,
Elizabeth Marx,	Catharine Herman,
Jacob Long and wife,	Susanna Herman,
John Steiner and wife,	Catharine Hoffman,
Henry Frey and wife,	Catharine Marx,
Henry Long and wife,	Christiana Fessler,
Elizabeth Schneider,	Magdalene Stollenberger.
Margaret Reding,	

It is said that Rev. J. W. Heim catechized at St. Michael's about once every three or four years, and that large classes of catechumens were confirmed in 1819, '22, and '25. In May, 1828,

between twenty and twenty-five persons were confirmed, of whom the names of the following were furnished us from memory :

Henry Harman,	Miss Catharine Kleffman,
Joel Huggins,	“ Elizabeth Kleffman,
George Cline,	“ Catharine Cline,
Peter Boose,	“ Catharine Cline,
Mr. Schaeffer,	“ — Schaeffer,
Miss Catharine Harman,	“ Fogel (Bird or Burd).
“ Hannah Miller,	

So far as we can learn anything to the contrary, the above class of catechumens was the last Rev. Heim confirmed here, and since then but few, if any, were added to the membership at St. Michael's Church.

The names of fathers who had infants baptized, but whose names do not appear anywhere else than in the baptismal record, we will now give when they occur first, viz. : In 1804, Henry Lehman, Conrad Klein, Peter Wolf; in 1805, John Bacher, Capt. John Jones, Michael Rau (Rowe); in 1806, John Baeshor, David Blocher, Leonard Klein, David Rambach; in 1807, Abraham Orner, Mr. Dewor, Mathias Schwesy, Adam Elmacher, John Huggins, Michael Umholtz, Nicholas Heterick, Charles Frank; in 1808, Joseph Egly, Fred. Kless, Jacob Rotpautg; in 1809, Henry Bär (Bear), Benj. Bender, Jacob Gesett; in 1810, Jacob Spahr, Jefferson Gowet, Christian Beasom, John Buchter; in 1811, Joseph Morris, Mr. Lutz, Abraham Silks; in 1812, Christian Grubb; in 1814, Jacob Harman, John Grubb; in 1815, Philip Evers, Henry Grubb, John Scholl; in 1817, Robert Kilpatrick; in 1818, Gabriel Geiger, Abraham Grubb, George Tilman; in 1819, Adam Heterick, Henry Straub; in 1820, Samuel Weaver, Peter Straub; in 1824, Solomon Keiser, Adam Hort, Jacob Esuh, George Seller, Adam Hollman; in 1825, George Manly, John Gensel, Adam Costeter, John Burd (Fogel, Bird); in 1826, Henry Miller, Michael Shetterly; in 1827, Joseph Pontius; in 1828, Henry Stoler, Joel Fonestock, Daniel

Keim; and by Rev. Erlenmeyer one child, in 1839,—father's name, Augustus Kirchner. Here ends the baptismal record.

From the record of deaths we will present a few extracts of interest :

On the 31st of January, 1800, Rev. Ludwig Koch, Evangelical Lutheran minister, aged thirty-nine years, was buried in this graveyard. The funeral sermon was preached by Rev. John Grabil (a Mennonite minister), from John 14 : 6.

On the 21st October, 1804, there was buried here Jacob Waggener, Sen., otherwise known as Indian Joekel (Indian Jack), a man aged seventy-five years. Mr. Waggener was noted for his successful conflicts with the Indians.

On the 30th of April, 1807, Dr. Christopher Keiner was buried, aged seventy years. Rev. Walter preached the funeral sermon from Isa. 38 : 19.

On the 17th of August, 1807, Jonathan Foutz, a son of Michael Foutz, was buried here, aged fifteen years. He was shot by David Spar, a son of Christian Spar.

On the 26th of April, 1812, Frederick Harter, Esq. (the first elder of St. Michael's Church) was buried here, aged fifty-five years. Rev. Peter Bieber preached the funeral sermon. The record of deaths ends in 1820.

"The names of the men who served as Church-Council of the church in Pfautz's Valley, called St. Michael's, namely :

"In the year of Christ 1797, on the 8th of October, Frederick Harter, Esq., as *Elder*, and Frederick Wendt, as *Deacon*, were elected and installed, and served to June 8th, 1806.

"On the 8th of June, 1806, Joseph Frey, as *Elder*, and Henry Bragunner, as *Deacon*, were elected and installed.

"On the 23d of October, 1808, Joseph Frey and Frederick Harter, Esq., as *Elders*, and Henry Bragunner and Frederick Wendt, as *Deacons*, were elected and installed as Church-Council.

"On the 25th of December, 1813, Henry Bragunner, as *Elder*, and Henry Dimm, as *Deacon*, were elected and installed as Church-Council.

"On the 10th of August, 1817, Joseph Frey, as *Elder*, and Jonathan Long, were installed as Church-Council.

"In the year 1825, Adam Wilt, *Elder*, and Daniel Frey, *Deacon*, were installed as Church-Council.

"In the year 1827, Samuel Keim, *Elder*, and Daniel Frey, *Deacon*, were elected and installed as the Church-Council." Here the record of installation of Church-Councils ends.

To about 1828 the congregation was large and in a prosperous condition ; but soon after this, from various causes, it began to decline. A number of members moved out of Pfoutz's Valley. Some located in Turkey Valley, where they afterwards aided in establishing a congregation and building St. James's Church ; some settled in Wild Cat Valley and helped to form a congregation and erect Christ's Church ; and others united in organizing a congregation at Millerstown. Thus, as but few or none were in the meantime added to the membership at St. Michael's, the congregation was by removals much reduced in strength. About this time, also, different sects of the wildest stamp found their way into Pfoutz's Valley, and, as their manner is, did their utmost to alienate from the Church all they could, and as Father Heim resided at Loysville, some twenty miles off, and was overwhelmed with constant labors nearer at home, the weight of his influence was not brought to bear down these aggressions from without, and consequently from this cause the congregation sustained a great loss and may not soon recover from its effects. In 1831, Father Heim still served the following congregations, viz., Mifflintown, Tuscarora (near Perryville), Zion's at Blain, Loysville, St. Peter's, Bloomfield, Mount Zion on Fishing Creek, Liverpool, and St. Michael's in Pfoutz's Valley. How it was possible for Father Heim to serve so many and remote congregations, without in a great measure neglecting some of them, is beyond our ability to understand. Of course some of them were neglected, or, to say the least, did not receive that attention and pastoral oversight which their interests demanded, and we are sure St. Michael's was one of them, as will appear clearly from the sequel. This want of pastoral care was a third cause of the rapid decline of the congregation. Rev. Heim continued to preach occasionally at St. Michael's until October, 1833, when by action of Synod

*Rev. C. G. Erlenmeyer*

was acknowledged as the regularly constituted pastor of the congregation. At this time the membership was already very much reduced, and seeing that but little could be accomplished, Rev. Erlenmeyer was inclined, two years afterward, to cease preaching here. For in October, 1835, the congregation sent a letter to Synod, recommending him as to his Christian walk and soundness in doctrine, and desiring at the same time that he might *remain among them as their pastor*. We have no means of knowing what success attended his labors here; but we have reason to believe that he met with but little encouragement, for early in 1836 he dissolved his pastoral relation to the congregation, though he may have preached an occasional sermon for the few remaining members for a few years after. Hence, in the minutes of Synod, September, 1836, we find the following action in relation to "a petition from St. Michael's Church in Pfoutz's Valley, formerly under the care of Rev. Erlenmeyer"—

*"Resolved*, That the congregation be recommended to Candidate Boyer of Mifflintown, that he take charge of it, and in case he cannot do so, then to visit it occasionally." This is the last notice of the congregation we find in the minutes of Synod, until about ten years after. We do not think Rev. Boyer visited the congregation often or for any length of time. Need we wonder that the members were scattered as sheep without a shepherd, and that the congregation was reduced to the point of extinction. For five or six years the house of worship stood unvisited by a minister or by the members.

*Rev. Andrew Berg,*

who took charge at Liverpool in November, 1842, if we are not misinformed, for about six months visited and occasionally preached for the few scattered members still attached to St. Michael's. But Rev. Berg resigned in June, 1843, and the members were again without preaching for about four years. Early in the beginning of 1847, the

*Rev. William Weaver*

located at Millerstown and took charge of this large and then destitute field. He found but *three* members belonging to the congregation of St. Michael's Church. Thus this congregation, once so large and flourishing, had now dwindled down to the very verge of extinction. Under the efficient ministry of Rev. Weaver, the few remaining members took courage, and some who had strayed off now returned, and all rallied around the standard of the Cross with new energy. In order to permanent success, the necessity of a new house of worship was obvious to the pastor, as the old church, neglected and dilapidated, was wholly unfit for use. Hence, in the first instance, the chief effort of the pastor was put forth to secure a new church-edifice. In March, 1847, a congregational meeting was held in old St. Michael's Church, when Messrs. David Kepner, Joseph Ulsh, Frederick Reinhard, John Ulsh and George Beaver were appointed the building committee and instructed to solicit subscriptions for the purpose of erecting the proposed new church. A sufficient amount was subscribed to justify the committee in prosecuting the enterprise. Messrs. Albright and Sweinford contracted for the carpenter work for six hundred and eighty dollars. The mason work was not included in this contract. Mr. George Beaver was appointed treasurer by the building committee. The old church was taken down and removed, and some time in June, 1847, the corner-stone was laid on the very site of the old church. The building was pushed rapidly on towards completion, and some time in the fall of the same year was consecrated the new St. Michael's Church, a substantial and well-arranged church-edifice. The congregation revived and the prospects were truly encouraging. As no records were made, we cannot say what the strength of the congregation was at this time, nor do we know how many, if any, were admitted to the membership whilst Rev. Weaver was pastor of the congregation. In the beginning of 1851, Rev. Weaver resigned, having served the congregation about four years. The members were then again without preaching for more than five years. During this time, except-



ing the new church, as much was lost as Rev. Weaver had gained. No wonder that the members became discouraged. Some, however, remained steadfast, hoping almost against hope. On the 1st of October, 1856,

*Rev. Josiah Zimmerman,*

as a home missionary for this destitute field, located at Millers-town and preached at St. Michael's regularly for one year; but after that, giving up all as almost hopelessly lost, he preached here only occasionally. On the 1st of April, 1859, he resigned this field of labor, and was succeeded in August of the same year by the

*Rev. Jacob A. Hackenberger,*

who preached here occasionally. In a letter, dated December, 1860, he says: "This congregation is at present in a sad condition. The members are but few; and as the people are generally connected with the different denominations and sects with which the Valley abounds, there is but a faint hope that the congregation will soon, if ever, regain what it lost in membership. It was once a flourishing congregation; but it gave being to the congregation in Wild Cat Valley and the one in Turkey Valley. These two migrations so weakened St. Michael's congregation that I fear it can not be restored for some time and without much labor. It has, however, still an existence. None have been added to the membership for many years. I can find no congregational Constitution." The congregation had a Constitution, but we regret, that notwithstanding the many efforts made to find it, it has not yet been brought to light. In August, 1861, Rev. Hackenberger resigned, and then the

*Rev. William O. Wilson,*

who had located at Millerstown in July previous, preached at St. Michael's about eight months, but without much encouragement. Some preaching in the German language is required by the members; but as he could not supply them in that language, and also because the congregation belongs properly to the Liverpool charge,



he resigned it in March, 1862, and on the 1st of April following, the

*Rev. John H. Davidson,*

having taken charge of the Liverpool pastorate, commenced his ministerial labors here. The present energetic pastor can so well supply the members by preaching in both languages, and though the congregation is weak now, may we not cherish the pleasing hope that by perseverance and God's blessing on the faithful preaching of the word, St. Michael's congregation will at no distant day revive, and rise, and shine in all its pristine glory !

"Savior, visit thy plantation,  
Grant us, Lord, a gracious rain !  
All will come to desolation,  
Unless thou return again :  
Lord, revive us,  
All our help must come from thee !"

#### SECTION IV.

ST. JAMES'S CHURCH IN TURKEY VALLEY, GREENWOOD TOWNSHIP,  
JUNIATA COUNTY.

This church stands on the Juniata side and near the line dividing Juniata and Perry Counties, and as it belongs to the Liverpool charge we will make a few passing remarks respecting it. So far as we can learn it was erected in 1852, is a frame structure, and not large or conveniently located. Most of the members in Turkey Valley had formerly belonged to St. Michael's in Pfoutz's Valley. The congregation was small and for some years had only occasional preaching. On the 1st of October, 1856, the

*Rev. Josiah Zimmerman*

took charge of it. He then found here only *six* members of the Lutheran Church, constituting the congregation. He met, how-

ever, with encouraging success. In a communication to us he says: "In Turkey Valley I instructed an interesting class of catechumens, and on the 19th of April, 1857, the following persons were confirmed:

Samuel Dimm,	Adam Wilt,	Mary Dimm,
Jacob Dimm,	Joseph Wilt,	Sarah A. Dimm,
John Minnium,	Frederick Wilt,	Lydia Minnium.
Samuel Rambaugh,	Catharine Wilt,	
Daniel Ziegler,	Hannah Bostwick,	

"Six of these persons were heads of families, and this accession to the congregation, which was very weak before, was of great importance. Afterwards I instructed another class, and on the 21st of March, 1858, the following six persons were confirmed:

Henry Dimm,	Nancy Jane Dimm,	Susan Dimm,
Reuben Reed,	Elmira Jane Cox,	Eve Eliz. Ziegler."

Thus the congregation was revived and gathered strength, and much good was accomplished by Rev. Zimmerman. He resigned in April, 1859, having served the congregation in the Gospel for two years and a half, and was succeeded in August of the same year by the

*Rev. Jacob A. Hackenberger,*

who preached here once every two weeks. Whether any were or were not added to the membership whilst he was pastor, we are not informed. Having preached to the congregation for two years, he resigned in 1861. Immediately after this, the

*Rev. William O. Wilson*

preached here occasionally, as a supply, until the Liverpool charge should have a pastor. On the 1st of April, 1862, the

*Rev. John H. Davidson*

accepted a call from the Liverpool pastorate, and has since been preaching here regularly once every two weeks. May we not hope that, enjoying the stated ministrations of the sanctuary, the con-

gregation will now take courage and go forward in the work of the blessed Master.

“Dearest Savior, help thy servant  
To proclaim thy wondrous love!  
Pour thy grace upon this people,  
That they may thy love approve:  
Bless, O bless them,  
From thy shining courts above.”

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## SECTION V.

ZION LUTHERAN CHURCH AT MCKEE'S HALF-FALLS, IN SNYDER COUNTY.

This church is located about six miles above Liverpool, on the Susquehanna, and near the village known as “McKee’s Half-Falls,” in Snyder County. The subscription for the erection of the church was drawn up in February, 1859, and was circulated with encouraging success. The following persons were elected as the building-committee, viz., Jonathan Weiser, *President*, Jeremiah B. Hall, *Secretary*, John M. Reise, Walter App, and George Snyder. The corner-stone was laid on the 29th of July, 1861, when Rev. Messrs. S. Domer, P. Born, and G. C. Erlenmeyer officiated, and the church was consecrated to the service of God on the 6th of October, 1861. Rev. Messrs. Lloyd Knight, G. C. Erlenmeyer, and C. H. Leinbach officiated on this occasion. This is an elegant brick structure, large and of imposing external appearance, with a basement story below and surmounted by a cupola and bell. On the 1st of April, 1862,

*Rev. John H. Davidson,*

as its first pastor, took charge of the congregation. The congregation was regularly organized by him on the 10th of May following, when the first Church-Council was installed, and when the following persons were admitted to membership by confirmation,

viz., F. W. Wallace, Jeremiah Hains, and Annie Hains. Rev. Davidson says: "This is the best congregation I have." The congregation consists of about eighty members.

#### HUNTER'S VALLEY PREACHING-STATION.

This is a beautiful valley southeast of Liverpool, stretching away from the west bank of the Susquehanna, in Perry County. In this valley a number of members reside, who usually attend preaching at Liverpool and constitute a large portion of the congregation there. But as they have a considerable distance to Liverpool, from 1847 to '51 Rev. W. Weaver preached for them occasionally in a school-house in the valley, and so did Rev. J. H. Hackenberger, and Rev. J. H. Davidson does the same at present. As the number of members is increasing here, a suitable house of worship will be required. May the kingdom of Christ come and extend from shore to shore!

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

## CHAPTER VI.

## THE MILLERSTOWN CHARGE.

FOR many years all the congregations between the Susquehanna and Juniata Rivers constituted one charge,—a charge so large that no one man could serve with profit to the people or pleasure to himself. Seeing that it was labor lost to travel so large a field, in August, 1860, Rev. Hackenberger resigned Millerstown and the stations on the Juniata, and confined his labors afterwards to Liverpool and the congregations more contiguous thereto on the Susquehanna. Thus a vacancy was made on the Juniata, which Synod supplied by the appointment of a missionary on the 6th of July, 1861, when it may be said that the Millerstown charge was properly constituted.

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## SECTION I.

## ST. SAMUEL'S CHURCH AT MILLERSTOWN.

Millerstown, laid out in 1800, is on the northwest bank of the Juniata, where an Indian village stood in olden times. This is probably the oldest town in Perry County, and considerable business used to be done here, being located at the east end of a long range of mountain passes. At present it is in *statu quo*. Members of the Church resided here fifty years ago. They attended preaching at St. Michael's Church in Pfoutz's Valley, and so far as we know anything to the contrary, had no preaching by a minister of their own Church in town, till the beginning of 1847, when the

*Rev. William Weaver*

located here. Some of the members had hitherto belonged to St. Michael's Church, and some, living in town, and its vicinity, were as sheep without a shepherd. Rev. Weaver preached for them in a school-house in the borough of Millerstown, and, perhaps, had also the use of one of the churches for some time. His labors were successful, and the prospects were truly promising. In March, 1850, a congregation was organized, and it is said that "upwards of *forty* persons united themselves in that organization." See page 275. On Saturday the 4th of January, 1851, *six* persons were admitted to membership by vote and certificate, and the following *ten* persons were confirmed :

Lewis Acker,  
Lewis Grubb,  
—— Grubb,  
John Harman,  
Mrs. Mary Harman,

Miss Lydia Harman,  
" Elizabeth Harman,  
" Ann Eliza Harman,  
" Hannah Puntius,  
" Sarah Jane Puntius.

On Sunday, the 5th, the Lord's Supper was administered. In a few weeks after this, Rev. Weaver resigned. He had accomplished a good work, and it is to be regretted that he did not stay longer among this people. The members labored under the disadvantage of not having a church-edifice of their own ; but at the very time they were agitating the subject of erecting a house of worship, their pastor resigned and no church was built.

After Rev. Weaver had resigned, the Rev. J. Martin, then pastor of the Bloomfield charge, preached an occasional sermon for the members at Millerstown till the spring of 1852. After this, the members had no preaching till the spring of 1854, when Rev. A. Height of Bloomfield visited them occasionally and preached for them in a school-house. At this time the prospects of building a church were flattering. A kind friend of the good cause offered to donate a desirable lot of ground for the purpose. But, then, Rev. Height ceased to preach in September of the same year, and thus the members were again destitute, and the

prospects of building a church vanished. On the 1st of October, 1856, the

*Rev. Josiah Zimmerman*

located at Millerstown, as a missionary for the whole field extending from river to river. He preached at this place regularly in a school-house, and had for some time also the use of one of the churches in town. On the 20th of February, 1857, he reorganized the congregation with *seven* members, to which, soon after, *fifteen* more were added, so that the congregation then consisted of *twenty-two* members. Rev. Zimmerman says: "Soon after I came to Millerstown I organized a class of catechumens. I instructed them in my study, and on the 12th of April, 1857, the following persons were confirmed:

Ephraim Acker,	Elizabeth Hall,
Peter Hall,	Sarah E. Hall,
Samuel Rice,	Elizabeth Jones,
David Richabaugh,	Sarah R. Jones,
John Slutterbach,	Susan Marlatt,
Mrs. Mary Ann Lyons,	Sarah A. Richabaugh,
“ ——— Rambach,	Mary A. Slutterbach.”
Sophia Rice,	

Rev. Zimmerman accomplished a good work. When he resigned, on the 1st of April, 1859, the congregation numbered about *forty* members. In August, 1859, the

*Rev. J. A. Hackenberger*

commenced to preach here, also in a school-house. But finding his field of labor too large to accomplish much good, he resigned, in August, 1860, all the preaching-places on the Juniata, and thus opened the way for the formation of the Millerstown charge. For nearly a year the members here had then no preaching. In May, 1861, Synod requested the pastor of the newly-formed Thompsonstown charge to supply the congregation at Millerstown; but the pastor of that charge found himself unable to comply with this request. Synod's Committee on Home Missions then secured

a missionary for this destitute field. On the 6th of July, 1861, the

*Rev. William O. Wilson,*

the present pastor, located at Millerstown and commenced his pastoral labors. For the first year he received \$150 of the Synod's missionary funds. For some time he explored the field and preached at a number of places, some of which he afterwards gave up and concentrated his labors to fewer points. At Millers-town he has hitherto been preaching in the new school-house or academy. A church was wanted very much to insure success. Hence, efforts were soon made to build one. For this purpose Mr. John Kinter very generously donated a lot of ground near the borough of Millerstown, and preparation was made to erect a church. On Wednesday evening the 25th of September, 1861, Rev. P. M. Rightmeyer preached in the Methodist Episcopal Church from Eph. 6 : 10-12. At the same place, on the 26th, Rev. D. H. Focht preached a sermon suitable to the occasion from Eph. 2 : 19-22. The assembly proceeded then to the site of the foundation of *Samuel's Evangelical Lutheran Church*, the documents were deposited, and the corner-stone laid in the usual way.\* The building is to be frame, and *thirty-five* by *forty* feet in size.

On the 29th of December, 1861, the congregation was organized once more. On this occasion the Rev. W. H. Diven assisted the pastor, and the following paper was approved and subscribed :

"We, the undersigned, now regular members of the neighboring Evangelical Lutheran congregations, and in good standing in the same, living at Millerstown and its vicinity, Perry County, Pa., deeply sensible of the necessity of having the Gospel of Jesus Christ regularly preached in our midst, of having our children instructed in the doctrines of the Christian religion, and of having the sacra-

\* Excepting names and dates, the declaration with the documents was the same as that deposited in the corner-stone of the Centre Evangelical Lutheran Church (see next Section), and need therefore not be inserted here.



ments administered according to the command of God's word, do, on this Sunday the 29th of December, A. D. 1861, organize ourselves into an Evangelical Lutheran congregation, by electing an Elder or Elders and Deacons, holding the Bible as our only infallible and inspired rule of faith and practice, affirming our assent to the doctrinal basis of the Synod of Central Pennsylvania, and of the General Synod of the Lutheran Church in the United States, and adopting the Formula of said General Synod, or a Constitution consistent therewith as our rule of government and discipline. In doing this we subscribe our names as members of *Samuel's Evangelical Lutheran Church*, looking to Almighty God for his blessing upon this our humble undertaking, and praying that his word among us may have free course, run and be glorified, sinners be converted, saints be edified, and this congregation be perpetuated from generation to generation, till time be no more, through Jesus Christ, to whom, with the Father and Holy Spirit, be praise and glory, honor and thanksgiving, now and forever. Amen. Signed by

Samuel S. Taylor,  
Ephraim Acker,  
Samuel H. Kleffman,  
Jacob Slutterbach,  
Mary A. Slutterbach,  
John Slutterbach,  
Hannah Taylor,

Susan Marlatt,  
Caroline Freeburn,  
Elizabeth Kleffman,  
Lydia Ann Acker,  
Henry Weiland,  
Mary Slutterbach."

From the above number, and on the same day, the following brethren were elected and installed as the officers of the congregation, viz.,

Samuel S. Taylor, *Elder*.

Ephraim Acker, 1 year,	} <i>Deacons</i> .
Samuel H. Kleffman, 2 years,	

On the 27th of April, 1862, Mrs. Hannah Harman, Mrs. Elmira Jane Wright, and Mrs. Mary Louder, were received as members by certificate.

In May, 1862, Mr. S. S. Taylor, as delégate, represented the

charge in Synod at Selinsgrove, Pa., and Synod promised to advance \$200 from its missionary funds towards the mission the coming year.

The new church it is expected will be ready for consecration in August of this year, 1862. The congregation has suffered much for want of a house of worship, and has struggled hard to build one. Now, however, the long-desired and much-needed object is nearly reached. We trust a brighter day will now dawn for this long-distracted and neglected congregation, and that it will now enjoy the stated ministrations of the sanctuary, and be permanent in its growth.

The present pastor has hitherto labored amid innumerable difficulties in the charge, growing out of a want of church-edifices and of an adequate support. He labored hard and endured much self-denial, besides suffering severe affliction in his own person and family; but, as a good soldier, he prosecuted his labors with patience and sowed with tears, and, under God, he has accomplished a good work. The charge is now established permanently and order is brought out of chaos. May the Lord of the harvest bless the pastor and congregations.

“Mighty Savior, spread thy Gospel,  
Win and conquer, never cease;  
May thy lasting, wide dominions  
Multiply and still increase;  
Sway thy sceptre,  
Savior, all the world around.”

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## SECTION II.

### CENTRE EVANGELICAL LUTHERAN CHURCH IN BUFFALO TOWNSHIP.

The narrow valley lying between Juniata and Susquehanna Rivers, east of Newport, in Oliver and Buffalo Townships, was formerly and is still known as Buck's or Brush Valley. Some of

the earliest settlers of this beautiful and fertile valley were members of the Lutheran Church. To 1833, Rev. J. W. Heim preached for them an occasional sermon at the east or Susquehanna end of the valley. In October, 1833, Rev. C. G. Erlenmeyer took charge of the Liverpool pastorate, and for some time preached at Buck's School-house, near the Susquehanna, and at other places in the valley till 1842. In November, 1842, in connection with Liverpool, Petersburg, and some other places, Rev. Andrew Berg commenced to preach regularly at what was commonly known as Buck's School-house, where, on the 24th of June, 1843, he confirmed the following persons :

Jacob Bair,	Sarah Bair,
John Bair,	Magdalene Bair,
William Liddig,	Mary Bair,
Louisa A. Grum,	Elizabeth Liddig,
Elizabeth Werner,	Susanna Liddig,
Levina Werner,	Catharine Albright.

Immediately after the confirmation of these persons, and after he had preached here only about six months, to the great regret of the members, Rev. A. Berg resigned, and accepted a call from the Shrewsbury charge, York County, Pa. Thus the members were left destitute, and had no preaching by a minister of their own Church for a number of years. They gradually scattered as sheep without a shepherd. Some were gathered into other folds. In September, 1847, Rev. William Weaver took charge of the Liverpool pastorate, and, till 1851, preached occasionally at different places in this valley.

All the above-named ministers preached at school-houses at different points in the valley. The members had no church and were not organized into a congregation, and as they had preaching but seldom and at long intervals they remained scattered. So far as we can learn anything to the contrary, no Lutheran minister preached in this valley from 1851 to January, 1859, when the Rev. D. H. Focht first visited the members. During this time a number left the Church of their early love and choice, a few at-

tended preaching occasionally at Newport and other places, and some lived in cold indifference and cared little about the interests of their souls. In the meantime a few families belonging to the Church moved into the valley. The want of preaching was deeply felt and often deplored by those who sought the good of their families and of their community. The members were few, scattered and weak, and wickedness abounded. It became evident to most, if not all the members, that the preaching of the Gospel was the only means to bring about among them a better state of things. Finally, after repeated solicitations by different persons in the valley, the

*Rev. D. H. Focht,*

pastor of the Bloomfield Lutheran charge, consented to preach a sermon for them. An appointment was made for preaching at what was generally known as *Huggins's School-house*, about five miles east of Newport, in Buffalo Township, and about the centre of the valley. At this school-house, Rev. Focht accordingly preached the first time on Sunday evening, the 23d of January, 1859, from Exodus 33 : 14. The attendance was good, and all being encouraged, by request, he left another appointment. Hence, at the same place, he preached the second time on Saturday evening, the 12th of February, from Matt. 6 : 33 ; and the third time on Saturday evening, the 6th of March, from Rev. 3 : 20. Stimulated by these pastoral visits, a strong desire was manifested by the members to secure the stated preaching of the Gospel, and two of the brethren were appointed as a committee to meet the different church-councils of the Bloomfield charge, at their annual convention at Bloomfield on the 7th of May following, in order to secure part of the time of the pastor of that charge.

On Saturday, the 7th of May, 1859, Messrs. Lewis Acker and John Gunderman met the church-councils in convention at Bloomfield, and in behalf of the members in Buffalo Township made application for part of the ministerial services of the pastor. After due consideration of all the circumstances connected with this application, it was

“*Resolved*, That the Lutheran congregation soon to be organized in Buffalo Township, be received as an integral part of the Bloomfield charge, and that our pastor may preach for said congregation as often as he finds it convenient, *Provided* that such arrangement does not conflict with our regular appointments, and *Provided*, further, that each member of said congregation pay, annually, towards the support of the Gospel in the charge, not less than one dollar, and as much more as each one is able.”

ORGANIZATION OF CENTRE EVANGELICAL LUTHERAN CONGREGATION.

On Sunday, the 5th of June, 1859, at 2 o'clock P.M., the pastor preached at *Huggins's School-house* from Mark 16 : 15. After the sermon was delivered, the following declaration was read, signed, and the organization effected :

“We, the undersigned, now regular members of the Church of Jesus Christ, and in good standing, living in Buffalo and Oliver Townships, Perry County, Pa., feeling deeply the necessity of having the Gospel of our Lord Jesus Christ preached regularly among us, of having our children instructed and brought into fellowship with the Church, and the sacraments administered according to the command of Christ, and having obtained permission to organize ourselves into a regular congregation, and having been received as an integral part of the Bloomfield Evangelical Lutheran pastorate, *Do*, on this Sunday, the 5th day of June, Anno Domini 1859, in reliance on the great Head of the Church, organize and constitute ourselves an *Evangelical Lutheran congregation*, by electing an Elder or Elders and Deacons, and in so doing we adopt the *Formula* appended to the Lutheran Hymn-book, or a constitution consistent therewith, as the rule of our government and discipline, acknowledging the Holy Bible as our only infallible rule of faith and practice, and adhering to the essential doctrines of God's word as set forth in the Augsburg Confession, and as understood and taught by the Synod of Central Pennsylvania and the General Synod of the Lutheran Church in the United States. All this we do with a sole view to the glory of God the

Father, Son, and Holy Ghost, for our present and eternal good, the good of our children and that of the community at large. Looking to Almighty God for his blessing on this our humble and sincerely devout undertaking, we hereunto subscribe our names, on the day aforesaid, as members of *Centre Evangelical Lutheran congregation*, in Buffalo Township, Perry County, Pa., praying that among us God's word may have free course, run, and be glorified in the edification, conversion, and final salvation of many souls, and that this congregation may prove a great blessing to many, and be perpetuated from generation to generation till time be no more, through Jesus Christ, our divine Lord and Master. Amen. Signed by

John Moritz,	Jacob Harris,	John Gunderman,
David Moritz,	Appilonia Harris,	John W. Silks,
Elizabeth Moritz,	Philip Peters,	John Silks,
Lewis Acker,	Elizabeth Peters,	Levina Hetrick,
Susan Acker,	Reuben Hains,	Louisa C. Huggins,
Susan Eliz. Acker,	Jacob Bair,	Abraham Adams,
Jacob E. Ziegler,	Sarah Bair,	Angeline Adams.

The following brethren were then elected and installed as the officers of the congregation :

John Moritz, *Elder*.

Jacob Harris, for 1 year,	} <i>Deacons</i> .
Lewis Acker, for 2 years,	

The congregation being thus regularly organized, the pastor preached thenceforth once every three weeks, alternately in the forenoon and afternoon, at Huggins's School-house and two or three times at Patterson's. The congregation requires an occasional sermon in the German language; it will, however, not be long until no German will be required. Soon after the organization of the congregation, the pastor commenced, after every sermon he preached here, to lecture on a portion of the Catechism of the Church. This was deemed necessary, not only for the instruc-

tion of the young and those not members, but especially for the members.

On the 30th of December, 1859, at Huggins's School-house, a protracted meeting was commenced and continued till the 11th of January following. During this precious season of grace, it is supposed between twenty and twenty-five members and others were truly converted to God. A weekly prayer-meeting was then started, which has since been kept up regularly by the members, and is well attended. The Sunday-school is also well attended. The converts of the meeting were faithfully instructed for some time in the doctrines of our holy Christianity, and on the 24th of March, 1860, the following persons were confirmed :

Adam Hetrick,	Mrs. Susan Finton,
George W. Huggins,	“ Hannah M. Ziegler,
William H. Mowry (baptized),	Miss Annetta Guslar,
Mrs. Rebecca Moritz, “	“ Susan Peters.

“ Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise ;  
He justly claims a song from me,  
His loving-kindness, O how free ! ”

On Sunday, the 25th of March, the Lord's Supper was administered, when twenty-nine persons communed.

Much was said from time to time about building a church, and one was really very much needed ; but nothing was, however, done towards the accomplishment of an end so glorious. Soon after the present pastor commenced preaching here, and still more after the congregation was organized, it became evident to all the members that to the permanency and future prosperity of the congregation a church of their own and under their own control was required. In the school-house the congregation was subjected to great inconvenience and annoyance from various sources. Here, that order, becoming the worship of God, could not be preserved, and the interests of the congregation could not be secured.

In accordance with previous announcement, a convention of the members was held on Monday, the 26th of March, at the house



of Mr. George W. Huggins, to take into consideration the propriety of erecting a church. The following brethren were in attendance and voted, viz., Lewis Acker, John Bowers, Adam Hetrick, George W. Huggins, Jacob E. Ziegler, John Moritz, John Haines, Jacob Harris, Philip Peters, John Gunderman, Peter K. Lehr, and William H. Mowry.

The pastor opened the business of the meeting with prayer. The object of the convention was then fully stated, and the brethren were exhorted to act deliberately, in harmony and love, and for the glory of God and the best interest of the congregation. After careful consideration, the following resolutions were unanimously adopted :

*"Resolved, 1. That the majority of votes shall decide all questions now to come before us."*

As the proposed church was to be located near the line between Buffalo and Oliver Townships, and about midway between Juniata and Susquehanna Rivers, and near the centre of the valley, it was

*"Resolved, 2. That the church be called Centre, and be exclusively Lutheran."*

*"Resolved, 3. That the church be located in a corner of the upper field of Mr. Harris, at the cross-road between Messrs. Harris and Potter."*

*"Resolved, 4. That three brethren be elected Trustees, who shall also be the building committee."* Messrs. John Moritz, Lewis Acker and Jacob Harris were elected.

*"Resolved, 5. That the church-edifice be thirty-five by forty feet in size, frame, and twelve feet in the clear."* It is to be regretted that, on their own responsibility, the building committee afterwards reduced the dimensions to thirty by thirty-six feet.

*"Resolved, 6. That the building-committee contract with mechanics for the erection of the church-edifice on such terms as shall, in their judgment, be best for all parties concerned."*

The following heading of a subscription was then drawn up, and \$267 were at the time subscribed :

"We, the undersigned subscribers, promise to pay in money, work or lumber, the respective sums opposite our names towards



erecting *Centre Lutheran Church* in Buffalo Township, Perry County, Pa., on land given for the purpose by Mr. Jacob Harris. Said church is to be used for the preaching of the Gospel of Jesus Christ in purity, and by the permission of the *whole* Church-Council other orthodox denominations may be allowed to preach in it a funeral sermon or an occasional sermon, *provided* such an occasional sermon does not cause difficulty and does not interfere with the regular appointments of the congregation. March 26th, 1860."

The business of this convention was transacted with great unanimity, in harmony and love. The brethren united with the pastor in prayer, and thus the meeting closed. All present took courage to press the enterprise forward to completion.

On the 27th of April, the building committee contracted with Mr. Philip Peters to erect the church-edifice for five hundred and fifty dollars.

The following congregational Constitution, prepared by the pastor, and adopted by the congregation on the day therein named, together with the *Formula* appended to the Lutheran Hymn-Book, are the rule by which this congregation is to be governed and its discipline administered :

#### CONSTITUTION OF CENTRE EVANGELICAL LUTHERAN CONGREGATION.

##### *Preamble.*

Believing that order is necessary to the prosperity of every association, and that it is therefore the duty of every individual congregation to adopt such a form of government and discipline as shall be consistent with the precepts and spirit of the word of God, *We*, whose names are undersigned, do hereby, on this the 15th day of June, A. D., 1860, solemnly adopt the doctrinal basis of the Synod of Central Pennsylvania and of the General Synod of the Lutheran Church in the United States, and pledge ourselves to God and each other to be governed by the following Constitution :

## CHAPTER I.

## OF THE CHURCH, ITS NAME, DUTIES, AND OFFICERS.

SEC. 1. This church shall be known by the name of *Centre Evangelical Lutheran Church*, in Buffalo Township, Perry County, and State of Pennsylvania.

SEC. 2. This church-edifice shall be used for the preaching of the Gospel of Jesus Christ in purity. By the permission of the *whole* Church-Council other orthodox denominations may be allowed to preach in this church a funeral sermon or an occasional sermon, *provided* such an occasional sermon does not cause difficulty and does not interfere with the regular appointments of the congregation.

SEC. 3. This church shall be governed by the "Formula for the Government and Discipline of the Evangelical Lutheran Church in the United States," and by such by-laws as are consistent therewith.

SEC. 4. The object of this church shall be to see that God's word, as contained in the Old and New Testament, be preached in purity, and that the sacraments be administered according to the command of Christ and the form of the General Synod of the Lutheran Church in the United States; to labor for the purity of its members in faith and practice; to instruct the children in the doctrines of our holy religion as set forth in the Catechism; to support its pastor as Christ commands; to make provision for its worthy poor; and to promote the kingdom of Christ in every scriptural way.

SEC. 5. The officers of this church shall consist of the Pastor, Elders, Deacons and Trustees, whose respective duties are detailed in the following chapter.

## CHAPTER II.

## OF THE PASTOR, ELDERS, DEACONS, AND TRUSTEES.

SEC. 1. The *Pastor* or *Bishop* shall be a minister of good standing, who cordially receives the doctrinal basis of this church, as

specified in the preamble of this Constitution, and who is a member of some Synod in connection with the General Synod of the Evangelical Lutheran Church in the United States; and if he does not belong to the Synod of Central Pennsylvania when he takes charge of this congregation, he shall connect himself with said Synod at its next annual convention, and a refusal to do so shall be regarded as a resignation of the congregation. He shall perform the duties prescribed in Chap. 3 of the *Formula*.

SEC. 2. The *Elders* shall diligently attend to the duties prescribed in Chap. 3, Sec. 4 of the *Formula*.

SEC. 3. The *Deacons* shall be so elected that one of them retires every year from office and another is chosen to fill his place. They shall perform the duties set forth in Chap. 3, Sec. 4 of the *Formula*.

SEC. 4. The *Trustees* shall take care of the church property and see that it is kept in good repair; they shall take charge of all important papers and documents of the church; and they shall always be the building committee when any building is to be done.

SEC. 5. No one shall be elected to any office of this church, who is not a member in full communion with this congregation, and who does not bear a good Christian character.

SEC. 6. This congregation shall from time to time determine the number of its officers, but these shall in no case be less than one Elder, two Deacons, and three Trustees.

SEC. 7. When persons have been elected to the office of Elder, Deacon or Trustee, they shall be regularly inducted into office by the pastor according to the form prescribed in the Liturgy of the General Synod.

### CHAPTER III.

#### OF THE CHURCH-COUNCIL.

SEC. 1. The *Church-Council*, of which the pastor is *ex officio* chairman, shall consist of the Pastor and all the Elders and Deacons.

SEC. 2. The Church-Council shall faithfully attend to all the duties specified in Chap. 4 of the *Formula*, and see to it that all things be done to the best interest of souls and the highest glory of God.

SEC. 3. The Church-Council shall annually elect of their own number a *Secretary*, who shall keep a correct minute of the proceedings of the Church-Council, a list of all the members of the church, record all infant and adult baptisms, confirmations, removals and deaths. The Church-Council shall also elect a *Treasurer* annually, who shall receive all moneys belonging to the church, keep a correct account of the same, and annually or oftener, if the Church-Council desire it, present a full report on the state of the treasury.

SEC. 4. After a careful examination, the Church-Council shall admit to membership such persons as they believe to be possessed of the following qualifications: 1. They must be obedient subjects of the grace of God, that is, they must be genuine Christians or satisfy the Church-Council that they are sincerely endeavoring by the use of the divinely appointed means to become such, and, 2. They shall have attended a course of lectures by the pastor on the Catechism of the Church, and none shall be considered fit subjects for confirmation or baptism who have not attended such a course of instruction, unless the Church-Council are satisfied that their attainments are adequate without such attendance.

SEC. 5. The Church-Council shall admit members in the following manner: 1. By the sacrament of baptism, those who were not baptized in infancy; 2. By the rite of confirmation, those who were baptized in infancy; 3. By the right hand of Christian fellowship, those who present a satisfactory certificate from the church with which they were formerly connected; and 4. By a vote and the right hand of Christian fellowship, those who cannot procure such a certificate, but who, on examination, are found possessed of the qualifications specified in Sec. 4 of this Chapter.

SEC. 6. When members of good standing remove from the bound of this congregation, the Church-Council shall, at the request of the removing members, furnish them with a certificate of

their good standing; and the pastor shall call such members before the congregation, pray with and for them, and in the name of the congregation dismiss them by the right hand of Christian sympathy and love.

## CHAPTER IV.

## OF CHURCH MEMBERS.

SEC. 1. Every member of this congregation shall faithfully perform all the duties enjoined on him in Chap. 5 of the *Formula*, and be governed by the provisions of said chapter of the *Formula*.

SEC. 2. No member of this congregation shall engage in the manufacture or sale of intoxicating liquors as a beverage, or become partaker of the sins of others by renting houses for this purpose to those who are so engaged.

## CHAPTER V.

## OF ELECTIONS.

SEC. 1. All elections for officers of the church shall be held according to Chap. 6 of the *Formula*.

SEC. 2. In electing a pastor, not more than one minister shall be invited to preach and be voted for at the same time.

## CHAPTER VI.

## MISCELLANEOUS MATTERS.

SEC. 1. This church shall have a prayer-meeting and Sabbath-school. The *prayer-meeting* shall be kept up regularly, meeting at least once a week, and shall be conducted according to Chap. 7 of the *Formula*. Of the *Sabbath-school* the Church-Council shall always be a committee, to act in concert with the superintendent and other officers of the school in promoting its interests and extending its usefulness.

SEC. 2. This Constitution, together with the *Formula* appended to our Lutheran Hymn-book, shall serve all the governing and disciplinary purposes of this church.

SEC. 3. The Church-Council may, for their own purpose, make such by-laws as the welfare of the congregation may demand; *provided*, however, that such by-laws do not conflict with this Constitution and the *Formula* above mentioned.

SEC. 4. But it is especially provided that no alterations or amendments can ever be made in this Constitution which would conflict with its doctrinal basis and Chap. 1, Sec. 1, as long as two regular members can be found who are opposed to such a change.

Signed in behalf of the members of the congregation by :

D. H. Focht, *Pastor*.

Lewis Acker, } *Deacons.*

John Moritz, *Elder*.

Jacob Harris, }

#### THE LAYING OF THE CORNER-STONE OF CENTRE EVANGELICAL LUTHERAN CHURCH.

The exercises connected with the laying of the corner-stone commenced on Friday evening, the 15th of June. Seats were prepared in a shaded grove, a short distance from the site of the church, and here the Rev. G. M. Settlemoyer and the pastor addressed the assembly.

On Saturday forenoon it rained. Hence, instead of preaching in the grove, the people assembled in the barn of Mr. Harris, and here, at 11 o'clock, A.M., Rev. Settlemoyer preached a sermon in the German language, from Isa. 28 : 16; Eph. 2 : 20-22. The pastor followed him with a short discourse in the English language, from 1 Pet. 2 : 6. It had now ceased to rain. The assembly proceeded to the site of the church. Here a few appropriate verses were sung. The constitution and the following paper were then read, and the documents named in said paper were deposited with a copy of the Constitution :

*"In the name of the Father, Son, and Holy Ghost. Amen.*

*"1. The Centre Evangelical Lutheran congregation in Buffalo*

Township, Perry County, Pennsylvania, deeply sensible of the want of a house of worship, resolved, in reliance on the aid of God and for the promotion of His glory, to erect this house, wherein the Gospel of our Lord Jesus Christ is to be preached in purity, and the sacraments of the New Testament are to be administered according to the word of God, our only infallible guide in matters of faith and practice.

“2. The doctrines to be preached and taught in this church shall be in strict and full accordance with the doctrinal basis of the Synod of Central Pennsylvania and of the General Synod of the Lutheran Church in the United States, and every doctrine or shade of doctrine that in any wise deviates from or conflicts with said basis is hereby forever excluded from this house.

“3. The *Formula* of the General Synod of the Lutheran Church in the United States, together with the Constitution adopted by this congregation, shall be the rule for the government and discipline of the congregation worshipping in this house.

“4. This house we build with an eye single to the glory of the Triune God, Father, Son, and Holy Ghost, for our present and eternal good, the good of our children and successors, and that of the community at large.

“Having thus set forth the rule of our faith, the form of our government and discipline, and the end for which we erect this house,—

“Be it therefore known to all to whom these presents shall come, that this, the corner-stone of *Centre Evangelical Lutheran Church*, in Buffalo Township, Perry County, and State of Pennsylvania, was laid in the name of the Triune God on the *sixteenth* day of *June*, Anno Domini *one thousand eight hundred and sixty*, and the *eighty-fourth* year of the Independence, *James Buchanan* being President of the United States, and *William F. Packer*, Governor of the State of Pennsylvania. And when the tooth of time shall have demolished these walls, and all those who aided in rearing them shall have gone to their graves, may those who shall uncover this stone learn from these papers and documents the religious belief and benevolent designs of their forefathers,

and be thereby stimulated to prosecute and extend the great and glorious cause of the Divine Redeemer, to whom, with the Father and Holy Spirit, be given all praise and honor, thanksgiving and glory, both now and forever. Amen.

"1. *The ministers present are—*

Rev. D. H. Focht, pastor of the congregation.

Rev. G. M. Settlemyer, pastor of the Loysville Lutheran charge.

"2. *The Church-Council consists of—*

Rev. D. H. Focht, *Pastor*.

Mr. Lewis Acker, } *Deacons.*

Mr. John Moritz, *Elder*.

Mr. Jacob Harris, }

"3. *The Trustees and Building Committee are:* Messrs. John Moritz, Lewis Acker, and Jacob Harris.

"4. *The contractor is* Mr. Philip Peters.

"5. *The documents deposited with this paper are,* 1. The Holy Bible (English). 2. The Lutheran Hymn-book (English; revised edition; miniature). 3. Luther's Smaller Catechism (English; General Synod's 6th edition). 4. The proceedings of the Fifth Annual Convention of the Synod of Central Pennsylvania. 5. The proceedings of the Nineteenth Convention of the General Synod of the Lutheran Church in the United States. 6. Lutheran Almanacs for the year 1860 (German and English). 7. The Lutheran Observer of June 1st, 1860. 8. The Lutheran Sunday-School Herald of April, 1860. 9. Lutherischer Kirchenbote, den 8ten Juni, 1860. 10. A sketch of the history of the church, and a copy of the constitution of the congregation. 11. A copy of each of the Perry County periodicals, namely: *a.* The People's Advocate and Perry County Democratic Press, of June 13th, 1860. *b.* The Perry County Freeman, of June 14th, 1860. *c.* The Perry County Democrat, of June 14th, 1860. *d.* The Newport Gazette, of June 7th, 1860."

All these documents having been carefully deposited, a short form from the Liturgy was read, after which Rev. Settlemyer offered a prayer. A suitable hymn was then sung, and the assembly dismissed with the apostolic benediction.

A table was spread in Mr. Harris' barn, and persons from a



distance, and all others, were cordially invited to partake of the provisions. At 2 o'clock, P.M., the men on the ground proceeded to raise the frame of the church, so that it was ready for the rafters. Rev. Settemoyer having left, the pastor preached this evening at 6 o'clock, in the grove near the church, to a large congregation, from Heb. 11 : 6. And also on Sunday, the 17th, at 10 o'clock, A.M., at the same place, he preached to a large and attentive audience, from Matt. 18 : 11. Here ended the exercises connected with the laying of the corner-stone of Centre Lutheran Church.

The church-edifice was pushed rapidly forward towards completion.

On Sunday, the 30th of September, the congregation worshipped the last time at Huggins's School-house, when the pastor preached from Luke 15 : 1-7.

#### DEDICATION OF CENTRE EVANGELICAL LUTHERAN CHURCH.

The church-edifice being completed, the congregation assembled in it the first time for divine worship on Friday evening, the 19th of October, 1860, when the pastor delivered a discourse based on Matt. 6 : 10, "Thy kingdom come." On Saturday, the 20th, at 10 o'clock, A.M., the pastor preached the preparatory sermon in the German language, from Matt. 6 : 33, and was followed by a discourse based on John 7 : 37, in the English language, by Rev. John W. Tressler. This evening Rev. Tressler preached from Ezek. 33 : 8. On Sunday, the 21st, at 10 o'clock A.M., the pastor preached the sermon of consecration in German, from Psalm 46 : 4, and Rev. Tressler preached in English from 1 Tim. 5 : 8. By subscriptions and collections *forty-six* dollars were obtained. This amount covered about the liabilities of the congregation, and the church was paid for. The pastor then consecrated the church, according to the formula of the Liturgy, by the name of *Centre Evangelical Lutheran Church*. The work is done. "Bless the Lord, O my soul!" At 3 o'clock, P.M., the pastor preached the sacramental sermons, in both languages,

from John 19 : 30, "It is finished." The Lord's Supper was then administered to twenty-eight communicants. This evening Rev. Tressler preached from Heb. 2 : 3. Here closed the religious exercises connected with the consecration of the church.

The church-edifice is 36 by 30 feet in size, weather-boarded and painted white outside, is entered by two front doors, and the internal arrangement is convenient and judicious. The entire cost of the edifice, stoves, and other furniture, was about six hundred and thirty dollars.

Soon after the consecration of the church, the weekly prayer-meeting and Sunday-school were removed to it, and have since then been kept there, and are generally well attended.

From the deed of conveyance, written by Attorney J. Don L. Gantt, of Newport, we will give the following extracts :

"*This Indenture*, made the first day of January, A.D. 1861, between Jacob Harris, of the County of Perry, and State of Pennsylvania, yeoman, and Appilonia his wife, of the one part, and John Moritz, Lewis Acker, and Jacob Harris, all of said County and State, trustees of the *Centre Lutheran Church*, in said County, of the second part, Witnesseth, that the said parties of the first part for and in consideration of the sum of one dollar, lawful money of the United States of America, to them in hand paid by the parties of the second part at or before the ensealing and delivery of these presents, the receipt whereof is hereby acknowledged, and also for the further consideration of the benefit and advantage arising from the preaching of the true Gospel in said Centre Lutheran Church, do grant, bargain, sell, &c., . . . all that certain lot of ground, situate, &c., . . . containing twenty-four square perches, &c.; . . . said lot and church thereon erected to be held by the trustees aforesaid, and their successors, for the use of the Centre Evangelical Lutheran congregation, and none other, unless by permission of the whole Church-Council, who may, by their unanimous consent, permit the preaching of a funeral or other occasional sermon, provided such preaching does not cause disturbance or interfere with the regular appointments of the church, &c., . . . to have and to hold the said lot of ground,

buildings, &c., . . . unto the aforesaid parties of the second part, and their successors, &c." See *Deed Book S.*, Vol. I, p. 315.

Thus the members of the church in this valley, destitute of a preached Gospel so long a time and organized into a congregation only two years ago, have now a convenient and beautiful house of worship. May they prosper in piety as individuals and as a congregation! and may the saving influences of the preached Gospel and the ordinances of God's house be the means of here leading many souls to Christ, now and for all time to come! Amen.

As the Bloomfield charge was so very large, and the Centre Church is nearer to Millerstown than to Bloomfield, Rev. Focht transferred Centre Lutheran Church to the Millerstown charge, and preached his last sermons on Sunday, the 24th of November, 1861, at three o'clock P. M., from 1 Cor. 15 : 28, and in the evening from James 4 : 17, having preached for this dear people nearly three years. May God bless this congregation! On the 1st of December, 1861, the

*Rev. William O. Wilson*

commenced preaching for this congregation in connection with the Millerstown charge. He lectured on the Catechism soon after, and in January following it pleased the Lord to pour out his Spirit on the congregation, and a number professed to have experienced a change of heart. These were still further instructed, and on the 26th of April, 1862, the following persons were admitted to membership by confirmation :

Daniel Hilbert, Mrs. Deborah Ann Hilbert, Miss Elvina Silks.

"Smile, Lord, on each divine attempt  
To spread the Gospel's rays ;  
And build on sin's demolish'd throne  
The temples of thy praise."

Since the organization of the congregation in June, 1859, the following brethren have served as its officers :

*Elders.*

John Moritz, . . . from June 5th, 1859, yet in office.

*Trustees.*

John Moritz, .	from March 26th, 1860, yet in office.
Lewis Acker, .	“ “ “
Jacob Harris, .	“ “ “

*Deacons.*

Lewis Acker, .	from June 5th, 1859, to 1861.
Jacob Harris, .	“ “ “ 1860.
Jacob E. Ziegler, “	“ “ 1860, yet in office.
Lewis Acker (re-elected),	“ 1861, “

## SECTION III.

TUSCARORA EVANGELICAL LUTHERAN CONGREGATION IN RACCOON  
VALLEY, TUSCARORA TOWNSHIP.

In Raccoon Valley, Tuscarora Township, about five miles west of Millerstown, and near Donally's Mill, at Rice's or Bull's School-house, where a number of members resided, the

*Rev. Josiah Zimmerman*

preached occasionally from 1856 to 1859. The members here belong mostly to the Millerstown congregation.

*Rev. J. A. Hackenberger*

also preached here occasionally for about one year, from August, 1859 to '60. In July, 1861, when the

*Rev. William O. Wilson*

entered on his labors at Millerstown, he commenced to preach here once every two weeks, and met with encouraging success. After catechizing and preaching for some time, it became evident that the word of life awakened some souls. In October, a protracted meeting was held, when the pastor was assisted by the Revs. P. M. Rightmeyer and W. H. Diven. A considerable

number professed to have passed from death to life. These were still further carefully instructed. It became apparent now that in order to permanent success a congregation must be organized. Hence, on Friday evening, the 29th of November, 1861, the Rev. D. H. Focht, assisting the pastor, preached from Luke 7 : 37, 38, and on Saturday, the 30th, he preached from 1 Cor. 15 : 58. After sermon, the organization was effected in the following order :

With the change of names and dates, the same form of organization at Millerstown (see page 318) was adopted in organizing *Tuscarora Evangelical Lutheran congregation*, and was subscribed by the following persons as members :

William Rice,	Sarah Dromgold,
John Rice,	Sophia Kerr,
Levi T. Diener,	Christiana Kain,
Samuel Rice,	Wilhelmina Trankler,
Daniel Rice,	Susan White,
Adam Rice,	Jemima Cath. Dromgold,
Margaret Eliz. Rice,	Amaretta J. Kain,
Mary Ann Rice,	Julianna Bowers,
Mary Ann Rice,	Godfrey Kain.

From the above members, the following were elected and installed as officers of the congregation :

William Rice, *Elder*.

John Rice, for 2 years,	} <i>Deacons.</i>
Levi T. Diener, for 1 year,	

The following persons were then confirmed, and a number of infants baptized.

David Mahaffey,	Mary Cath. Jacobs,
John Frey,	Mary Malinda Rice,
Daniel Macher (baptized),	Catharine Rice,
Lydia Ann Frey,	Amaretta Jacobs.
Elizabeth Jacobs,	

Thus the congregation was regularly organized. This evening

Rev. Focht preached from 1 Tim. 1 : 15, and on Sunday forenoon (December 1st) the communion sermon from Acts 18 : 21. *Forty-six* persons united then in celebrating the Lord's Supper. This evening Rev. Focht preached from 1 Cor. 16 : 22. Here ended the exercises connected with the organization of the congregation.

A church-edifice is now very much needed by this congregation, and we hope the members will before long build one. A Sunday-school was organized on the 18th of May, 1862. May the Lord bless pastor and people !

“ Behold th' expected time draw near,  
The shades disperse, the dawn appear ;  
The barren wilderness assume  
The beauteous tints of Eden's bloom.”

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## SECTION IV.

PREACHING-STATIONS IN CONNECTION WITH THE MILLERSTOWN CHARGE.

1. *Wright's School-house.* Every two weeks Rev. Wilson preaches here, and the attendance is good. A Sunday-school has been organized and seems to be in a flourishing condition. This school-house is “located at the west end of Wild Cat Valley, about three miles east of Millerstown, and one mile and a half from Juniata River, in a grove on a hill by a small graveyard, where some of the Wrights lie buried.” The location seems to be romantic, a fit place where to worship God.

2. *Kauffman's School-house.* This is located in Little Foutz's Valley, about three miles north of Millerstown. Here Rev. Wilson preaches once every two weeks on Thursday evening. He organized a Sunday-school at this place last spring. The prospects of doing good are encouraging.

From the foregoing pages it will be seen that the Millerstown

charge is as yet in a formative state. For some time to come much hard labor and great self-denial will be required of the pastor. But the field is promising, there is abundance of material, and by patient perseverance in tilling the ground, an abundant harvest may be gathered into the kingdom of Christ.

“ Can we, whose souls are lighted  
With wisdom from on high,—  
Can we to men benighted  
The lamp of life deny ?  
Salvation, O salvation,  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learn'd Messiah's name.”

## CHAPTER VII.

THE REV. JOHN WILLIAM HEIM.

AFTER what has been said, in the preceding chapters, respecting the labors of this eminently useful servant of the Lord, we need to add but a brief sketch of his life. It may be said, in truth, that the history of the Lutheran churches in Perry County and his life are so inseparably connected, that the former cannot be written without writing the latter. Our object will therefore be to endeavor to supply what may be wanting, and to connect the leading facts of his life, and thus present a general outline of the man, the Christian, and the minister of the Gospel.

*John George Heim*, the grandfather of the subject of this sketch, was a native of Würtemberg, Germany, and arrived on the shores of America in October, 1751.\* He was the father of *William Heim*, who settled in Mahanoy Township, Northumberland County, Pa., in about 1780, and removed to Jackson Township, Perry County, Pa., in 1815, and died here in 1856, at an advanced age.†

\* See I. D. Rupp's "*Thirty Thousand Immigrants*," page 199.

† "Died in Jackson Township, Perry County, Pa., on Sunday, the 2d of March, 1856, Mr. *William Heim*, aged ninety-five years. Mr. Heim was the father of the Rev. John W. Heim, who ministered so long and faithfully to the Lutheran Churches of the upper end of this county. In recording the death of this aged patriarch, we lose one of the links that connected us with the past. He was an honest man, the noblest work of God. Mr. Heim was the only surviving hero of our memorable revolutionary struggle living in this county. He could narrate many incidents of the long contest which resulted in the declaration of our independence. He asked the Government to reward him for his services, but he could furnish no evidence, except the existence of his name on the roll of his company. The State had given him a trifling sum." *People's Advocate of Perry County*, March 5th, 1856.



*John William Heim*, the oldest child and son of William and Elizabeth Heim, was born in Mahanoy Township, Northumberland County, Pa., on the 8th of August, 1782. At an early age he was sent to school, and aided his father on the farm. At the age of seventeen, in 1799, he attended the catechetical lectures of the Rev. Henry Miller, by whom he was confirmed according to the custom of the Lutheran Church. Rev. Miller was at that time pastor of the Lutheran congregation at Harrisburg, and also occasionally visited the scattered and destitute members of the Church in the southwest part of Northumberland County.

Although young Heim worked on his father's farm, he nevertheless neglected no opportunity to improve his mind, and his proficiency was such that he was soon solicited to teach a common school. As a teacher he enjoyed additional advantages for study and self-improvement. He was known as a pious, studious, and most excellent instructor of children. He opened and closed his school every day with the singing of a hymn and the offering of a prayer, and the pupils were required to recite to him daily a given portion of the Catechism. The instruction he had received from his pastor in the catechetical class had sunk deep in his heart, and whilst engaged as teacher, and repeatedly reviewing the Catechism in the school-room, the Holy Spirit, accompanying the divine truth, convinced him "of sin, and of righteousness, and of judgment." He saw himself a vile sinner, undone, and deserving of no mercy. But in his lost condition, he remembered the precious promises of God's word, and, relying with a believing heart on the merits of the death of Jesus Christ, he found peace to his troubled soul. He was a new-born man. With renewed zeal he now gave himself to the reading of pious and instructive books, and to the doing of good by teaching others the fear of God.

He gave his hand in marriage to Miss *Catharine Drenkel*,\*

\* When about four years old, Catharine lost her mother under the most painful and melancholy circumstances. Her father resided on Penn's Creek, now in Snyder County. A marauding party of hostile Indians, in passing through that neighborhood, attacked the house of Mr. Drenkel, who was at

who shared with him the joys and sorrows of a long life. She was noted for her piety, modesty, industry, and frugality.

When that great, good, though almost unknown man, the Rev. *Conrad Walter*, became acquainted with Mr. Heim, he found him possessed of those qualities of heart and mind, which seemed to justify the propriety of urging him to prepare for more extended usefulness in the ministry of the Gospel. Mr. Heim took the subject into prayerful consideration, and after hesitating for some time, he said: "Here am I; send me."

In the year 1809, with a view to the ministry, Mr. Heim commenced a course of study under the direction of Rev. Walter, who resided at Middleburg, Snyder County, and is said to have been an eminently pious and laborious, and highly talented and educated minister. Under the guidance of this good and gifted man, Mr. Heim pursued a five years' course of theological training. During this time, at short intervals, he taught school at Rowe's (*German*, Rau's) Church, a few miles southeast of Middleburg, as a means to support his family.

We have before us, in manuscript, fifty-two skeletons of sermons and part of a system of didactic theology, all of which are in Mr. Heim's handwriting, though they were evidently dictated by Rev. Walter, or copied from his manuscripts. The system of theology bears date, January 7th, 1813. Definitions of theological terms are given in Latin, and quotations from the Scriptures sometimes in the Greek and sometimes in the Hebrew languages. The whole production, as far as it goes, is thorough and exceedingly suggestive. The study of a concise system of theology like this, with verbal explanations, illustrations and amplifications, by such a man as Rev. Walter, would certainly be a good theological

the time in the field at work. When he became aware of the perilous condition of his family, he hastened to their rescue. But though he saved the life of Catharine, the wife and mother, a little brother and the babe in the cradle were cruelly murdered by the relentless savages. The mother was scalped by the Indians, and was buried with the two children on the bank of meandering Penn's Creek. The grave of these innocents, like that of Moses, is unknown. This statement we have from the lips of Mr. George Heim, and Mrs. Krosier, a granddaughter of the murdered mother.

preparation for the ministry. This was the kind of training Mr. Heim enjoyed for five years; and this little book bears decided evidence to the high theological attainments of Rev. Walter as well as to the sound and thorough theological instruction Mr. Heim received.\*

\* Before geologists had surmised the great age of our globe, Rev. Walter, on purely biblical grounds, maintained that it was more than six thousand years old. Among other things, in the article *De Creatione*, he sets forth his views as follows:

“How God created the world, reason knows not. The Bible teaches us that it was made out of nothing by the Son, John 1 : 3-10; Heb. 1 : 2-10.

“The usual explanation of the history of creation, namely, that God created the whole universe in six days about six thousand years ago, is unsatisfactory. For, 1. There is no evidence that Moses intended to give a history of the creation of the whole universe. In Gen. verse 1, he speaks of the creation of the universe as a whole; but in verse 2, and the verses following, only of our globe, and not of the universe. In verses 14-18, he does not speak of the *creation* of the celestial bodies, but only of their *appointment* or *destination* to a particular purpose, Gen. 9 : 13; 41 : 14; Exod. 4 : 16; Num. 10 : 31; Isa. 55 : 4; Jer. 1 : 5. Hence Moses speaks here (in verse 2 and afterwards) not of the creation of the universe, but only of the remoulding or refitting of our globe. But, 2. This theory is encumbered with insuperable difficulties, for if we adopt it we must then admit, *a.* That in verse 1, ‘heaven and earth’ denote the materials out of which the universe of worlds was afterwards formed. *b.* That light was three days before the sun was made. *c.* That night and day alternated before a sun was. *d.* That herb, grass, &c., grew before the sun was made. *e.* That the work performed on the fourth day was immeasurably great as compared with that of other days. Our planet, a grain of dust, it would have required five days to fit out, whilst the sun, moon, and all the stars needed only one! N. B. The structure of our globe proves it to be older than six thousand years. What account, then, does Moses really give of the creation of our globe? *Answer.* 1. That God created it, verse 1. 2. As to the time when it was created it is not stated. The phrase, ‘in the beginning,’ does not point out any definite time, John 1 : 1, 2; Heb. 1 : 10. Our globe may be thousands of millions of years old; we know nothing for certain respecting its age. 3. In verse 3, only the remoulding of our earth is described, and here our chronology begins. 4. Whether living beings dwelt on our globe before this remoulding of it took place, Moses does not inform us. That a change or changes took place, previous to the one of which Moses speaks, seems to receive countenance from 2 Pet. 3 : 5, 6. 5. Moses knows nothing of a chaos out of which, as some suppose, all things sprung into being. 6. This globe, before it was remoulded, was entirely covered with water, verse 2. Hence, everywhere the signs of a once existing

Having completed the prescribed course of theological studies, Mr. Heim visited some congregations and preached for them a few times, so that they might be able to judge whether he would suit them or not. Hence, in the minutes of Synod, June, 1814, it is stated that "The congregations at Lewistown, Mifflintown, in Tuscarora Valley and Greenwood Township, request that Mr. Heim, applicant for licensure, may be permitted to serve them as pastor, and they therefore pray Ministerium to give him a Candidate's license. On motion, it was *Resolved*, That in case Mr. Heim stands a satisfactory examination, he be permitted to accept a call from these congregations."

Mr. Heim presented himself before the Synod of Pennsylvania, convened at Easton, Pa., and passed a satisfactory examination, and on the 8th of June, 1814, received license to preach. "The call from the congregations in Mifflin County, namely, Tuscarora [near Perryville, now Juniata County], Pfoutz's Valley [now in Perry County], Greenwood Township [probably New Buffalo], Lewistown, and Decatur Township [northeast of Lewistown], was now read, and on motion it was *Resolved*, That as Catechist, under the supervision of Pastor Walter, Rev. Heim have permission to accept the call of the congregations aforesaid."

Mr. Heim moved to Juniata County, on a parcel of ground on the old turnpike-road, about two miles east of Mifflintown. He

sea are discovered. 7. The general remoulding of our globe took place in the following order: *a.* On the first day a powerful wind dispersed the dense vapors so that the rays of the sun could break and shine through them. The earth or globe was lightened, and therefore the alternate change of day and night began. *b.* On the second day still more vapors from the water ascended as clouds. Thus the atmosphere was formed, verse 6-10. *c.* On the third day the remaining waters on the globe sought their level, and from them dry land came forth. As the sun had since the first day warmed the earth, vegetation was now brought forth. *d.* On the fourth day the ascended vapors had been so much dispersed that the sun, moon and stars could again be clearly seen. *e.* On the fifth day living creatures moved in the sea and in the air. *f.* On the sixth day the dry land was ready for all beasts—man last. 8. The days were either time-periods or natural days—the latter is the safest opinion." This may serve as a specimen of Rev. Walter's method of teaching. Of course verbal enlargements were made on each topic presented.

entered on the discharge of his ministerial labors without delay. On the 18th of June, ten days after he had received license, he preached near New Buffalo in the forenoon, and at Liverpool in the afternoon of the same day; on the 19th, he preached the first time at St. Michael's in Pfoutz's Valley and at Nieman's or St. John's Church; on the 26th, he preached for the first time in Tuscarora Valley (Rice's Church) near Perryville and at St. Mary's Church at Mifflintown; and on the 3d of July, he preached the first time in Decatur Township at Straub's Church, about six miles northeast of Lewistown, and in the afternoon of the same day at Lewistown. These eight congregations—three in Perry County, one in Snyder, two in Juniata, and two in Mifflin,—constituted his regular charge, and he preached to each congregation once every four weeks. We should think he had more than enough to do to supply this extended field of labor; but we find that he added, from time to time, other congregations to his charge. Thus, on the 10th of September, 1814, he says: "I preached in Sherman's Valley from Matt. 16 : 24." This was probably at Bloomfield, and only on a visit. He preached also occasionally at what he calls "Stollenberger's School-house," somewhere in the vicinity of Liverpool, and also at Snow's Church in Snyder County. He says: "On the 18th of June, 1815, I preached for the first time at Lebanon Church (at Loysville) from Matt. 9 : 13," and "on the evening of the 22d of December, the same year, at Thompsonstown, from Eph. 5 : 14." On the 23d of May, 1816, he laid the corner-stone of Zion Church at Blain, and then preached also regularly there. Afterwards, in 1817, he added also to his charge St. Peter's Church in Spring Township and Christ's Church at Bloomfield. Thus his charge now embraced all Mifflin County, all Juniata, and all Perry, excepting Mount Zion Church on Fishing Creek; and from 1818 to 1828, he had upwards of eighteen preaching-places to supply, some twelve of which were regularly organized congregations, and from thirty to forty miles apart.

At the convention of Synod in June, 1819, at Baltimore, Rev. Heim received ordination. With patient perseverance and untir-

ing zeal, he prosecuted from year to year the great and glorious mission his blessed Master had assigned him.

In the spring of 1828, he ceased to preach at Lewistown and in Decatur Township, and moved from Juniata County to Loysville, Perry County, where the congregations had bought a parsonage and about fifteen acres of land for the pastor's use. Some years after this, he bought a farm on Sherman's Creek, about two miles south of Loysville, on which he erected a large grist-mill. This enterprise resulted in great pecuniary loss to him, though he did not allow it to interfere in the discharge of his ministerial duties. Experience taught him that two things cannot be attended to at the same time without loss in one or the other. So he let his mill-property suffer, and gave himself to preaching Jesus to perishing sinners.

In 1833, he resigned the congregations on the northeast of the Juniata River in order that the Liverpool charge might be formed, and in 1835, at the request of Synod, he gave up the congregations he had hitherto served in Juniata County, so that his labors were hereafter confined to the congregations southwest of the Juniata in Perry County, namely, Blain, Loysville, St. Peter's, St. Andrew's (Shuman's), Bloomfield, and Fishing Creek. These six congregations, we should think, would certainly demand all his time and pastoral care; but not so,—in 1840, he added to them St. John's (Bealor's), and in 1842 Ludolph's (Germany) Church, and visited occasionally a number of preaching-stations. These eight congregations he then retained and served faithfully till his Lord and Master said, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

In February, 1848, Father Heim sustained a severe loss in the death of his beloved wife, who had so long shared with him in all the changes of life, and upon whom, in his almost constant absence from home, devolved the care of the family. This bereavement afflicted him sorely and preyed much on his mind, especially as he was himself feeling the weight of years gathering fast upon him. His companion was no more, and he became restless, because he felt lonely. He, however, submitted his will to the

will of his Heavenly Father, and waited patiently till his change should come. He labored to the last, knowing that his labors would soon cease on earth forever. Thus death found him occupying the post the Lord had assigned him. On Sunday, the 16th of December, 1849, he preached his last sermon. His subject was a fit one—*The Sanctification of the Sabbath*—with which to close the labors of life, and the discourse, it is said, was an able one. A few days after this, he set out to attend a funeral; but on his way going, he became sick and was with difficulty persuaded to return. He, however, returned home, and soon after took his bed, from which he arose no more. His disease was typhoid fever. He was conscious of the approach of death; but he did not fear, and was ready and anxiously waiting to depart. He was patient amid all his suffering, resigned himself wholly to the will of his Heavenly Father, found rich consolation in the promises of God's word, had a sure hope of life eternal by faith in the atonement of the blessed Redeemer, and thus he calmly and sweetly fell asleep in Jesus, on Thursday evening at about 9 o'clock, the 27th of December, 1849.

On Saturday, the 29th, a great multitude of people assembled to pay the last tribute of respect to the remains of their aged pastor. They mourned as children for their departed father. His body was conveyed to the old church and placed in front of the pulpit, from which, for more than thirty-four years, he had preached the glorious Gospel of the Son of God. The Rev. Jacob Martin opened the funeral services in the English language, by preaching a suitable sermon from Heb. 15 : 7, 8. The Rev. C. H. Leinbach, of the German Reformed Church, then delivered a discourse in the German language from 1 Pet. 5 : 4. As all the people assembled could not be accommodated in the church, Rev. D. Gans withdrew with some of them to the school-house and addressed them there. When these services had come to an end, the remains of Father Heim were committed to the earth by the side of the grave of his wife. Long will the dear people to whom he preached remember Father Heim. Soon after a suitable stone



was erected, marking his resting-place near the gate of the graveyard, and bearing the following inscription :

Therefore		what I
be ye	HOLY	say unto
also ready.	BIBLE.	you, I say
And		unto all,
		Watch.

In Memory of  
The Reverend  
*John William Heim,*  
who was born August 8th, 1782,  
Died Dec. 27th, 1849,  
Aged 67 years, 4 mos. and 19 days.  
The deceased was Pastor of  
the Lutheran congregations  
connected with the Lebanon  
Church for upwards of 32 years.\*

The tombstone erected over the grave of Mrs. Heim, bears the following inscription in the German language :

Hier  
Ruhen die gebeine  
von  
*Catharina, Ehe Frau*  
von dem  
Ehrw. J. W. Heim.  
Sie war geboren den 3ten März,  
1780, und Starb Februar 11ten, 1848,  
Alter 67 Jahr, 11 Monat und 8 Tag.

\* Having taken charge of Lebanon Church in June, 1815, as his journal and the minutes of Synod most clearly show, Rev. Heim was pastor of the Lebanon Church, not 32 years as stated on his tombstone, but 34 years and about 6 months.



The following statistics of Father Heim's official ministerial acts were collected by the Rev. Jacob Martin: "During his long ministerial life of 35 years and about 6 months, Rev. Father Heim was instrumental in collecting and organizing 10 congregations. He baptized 6456 infants and 132 adults; confirmed 1831 catechumens, and attended 1017 funerals."\*

It yet remains for us to state some of the more prominent traits of Father Heim's character. And here we may be brief, much having been already said respecting him in the foregoing pages.

1. *His personal appearance.* He was of somewhat more than medium stature, compactly built, had a full chest and was broad across the shoulders, walked erect, and was possessed of great muscular power, and in every way calculated to endure a great amount of labor and exposure. He had an athletic constitution, enjoyed general good health, was active and full of vigor, and his energy seemed to continue unabated to the end of life, and few men exceeded him in physical strength. When advanced in years, he stooped somewhat when he walked, but was active and showed few signs of declining strength or loss of vigor. His features were expressive and his complexion was fair; and he was genial, and sincerity and goodwill beamed from his piercing eye. His hair hung loosely over his forehead, and in his old age was white as snow, adding much to his venerable appearance in the pulpit and out of it. He loved his tobacco-pipe dearly, and was a good marksman. His faithful dog invariably accompanied him wherever he went. In his dress he was simple and plain, and the only thing that distinguished him as a clergyman, whether in the pulpit or out of it, was a white cravat and a black coat, the latter of which was by no means and at all times the finest—not always broadcloth, but sometimes homespun. Withal this, his appearance was neat, and inspired respect, and his simplicity, honesty and Christian spirit won the esteem and admiration of all who made his acquaintance.

2. *His mental endowments.* With regard to these we can say

\* See *Lutheran Observer*, January 18th, 1850.

but little, having no means whereby to form an opinion. We presume, however, that he was blessed with a good mind, well balanced, and of great energy. To this presumption we are led by the fact, that for so many years he controlled, held together, built up, and satisfied the varied wants of so many and remote congregations. Of his literary attainments we may say, that he read the Latin and Greek languages, and also perhaps the Hebrew. But, as an active pastor of a large charge, he could, from the nature of the case, bestow little attention on the classics. He was practical, and studied to practice. He was, however, the patron of education, and would never consent to ignorance in the ministry, being himself educated in all the departments of knowledge essential to a pastor's highest degree of usefulness.

3. *His courage and intrepidity.* It is said that David Lewis, the robber, at a time lay in wait for him on Tuscarora Mountain. When Rev. Heim, then in his prime, passed slowly along and observed Lewis approaching him, he said, "By God's help, I am your match," and so saying he also demonstrated his ability to meet his foe. Lewis eyed him, fell back, and permitted Mr. Heim to proceed without molestation. He frequently swam his horse at night across the Juniata, when the river was boisterous and overflowed its banks. He travelled often by night over mountains and through dismal forests; but was never known to express fear of anything living or dead. To reach an appointment, he never turned from the direct road on account of high water, mountain, or any other threatening danger. But with all his bravery, he was not reckless. His language was: "If God wants me there, I must be there in time; but to be there in time, I must take the nearest road, though that road lead through water or fire. God will protect me, as he did Jonah and the three Hebrew children."

4. *His punctuality.* He was remarkable for punctually fulfilling his engagements. It is not known that he ever failed to fill his preaching appointments, and he was always sure to be on the ground at the set time. When his forenoon and afternoon appointments were from ten to twelve miles apart, he seldom or

never stopped to eat a regular meal. He usually, in such case, carried a crust of bread in his pocket, and on horseback ate what he carried. And then, no matter whether it was warm or cold, wet or dry, or whether he had waters or mountains to pass, he pressed forward, and lo! at the appointed time he made his appearance. During his ministry of more than thirty-five years, he was but once absent from the annual convention of Synod, and that was in 1840, when Synod convened at Pittsburg, Pa., and when he was sixty years old. What a reproof this to some of our present generation of ministers! Though Synod convened in Philadelphia, Reading, Baltimore, Frederick, Md., in short, no matter where it met or how far off, Father Heim was there in good time. And then, be it remembered, he travelled all on horseback, and to go to and return from Synod in this slow way took sometimes from two to three weeks. To attend Synod in those days was, we should think, an item of no mean importance in a minister's life. Rev. Heim, we are told, never owned or travelled in any sort of conveyance; but, on the contrary, he always kept one of the best of horses, and that for the best of reasons. Though he enjoyed not the easy and expeditious means of travelling we do, he was nevertheless more punctual in fulfilling his engagements than most of us are to meet ours.

5. *His great self-denial and excessive labor.* It is perhaps impossible to convey in words an adequate idea of the self-denial he endured, and of the real amount of labor he performed. His field of labor at one time and for fifteen years embraced an area of not less than fifty miles from north to south and thirty from east to west, having the North Mountain on the south and Jack's Mountain on the north, the line of Union County and the Susquehanna River on the east, and the line of Huntingdon County, Shade Gap, and Round Top on the west. The Juniata rolls its blue waters through the centre of this area from the northwest to the southeast, and at right angles cuts through a number of mountains, which range from the northeast to the southwest. This field which he supplied alone, is now occupied by sixteen ministers. He preached regularly at about eighteen different

places. In following his appointments over this extended territory, he was often from home from three to four weeks at a time, preaching the Gospel, and penetrating into the dark forest and mountain spur to speak to the destitute the word of eternal life. His family, not hearing of him for so long a time, was often thrown into deep distress on account of him, and knew not where to seek or find him. He was so venturesome, and regardless of danger, that when he thought duty called him, then no persuasion would restrain him. In winter, in cold and through deep snow, he pressed his way over streams and mountains, through dismal forests and deep valleys. Frequently did he swim his horse at night across the Juniata when high and overflowing its banks. At that time the river was not bridged, and to reach his appointments he was obliged to cross and re-cross it frequently. Often did he carry with him a long pole with which to push away the floating ice and driftwood, and thus enable his horse to swim the stream without obstruction; sometimes, when the river was frozen, he led his horse, and, with a pole in his hand, struck the ice as he proceeded in order to ascertain its strength. Once, as he used to relate, his horse became entangled in the rushing stream and threw him. Then, said he, "I was truly in danger; but by the help of God, I caught hold of the tail of my horse, and the poor beast, apparently knowing my perilous condition, struggled hard, and landed me safely on the shore." He suffered much from exposure to wet and cold. He used to say, "The colder it is, the faster I ride." This was philosophical. Once, in crossing Tuscarora Mountain at Ickesburg, he found the cold hand of death steal gradually over his frame. Arousing himself from the stupor into which he had fallen, he afterwards said, "I then called to mind that this stupor was a bad sign. I threw myself instantly out of my saddle, and commenced to shake the snow off the limbs that hung over and closed the path. Thus I worked my way down the mountain, past *Quillen's Rock*, and then only became aware how near eternity I had been." Nothing, so far as his will was concerned, prevented him from reaching his appointments in time. Hence, he is said to have travelled so much at night. No matter at what

hour at night he was called upon to preach a funeral sermon, perhaps, twenty miles off, he was instantly up, got ready, and commenced the nightly journey in order to reach the house of mourning in good time. The facilities for travelling were not then what they are now. He did all his travelling on horseback. Then the streams were not bridged, and the roads were not graded, thrown up, and piked. How Father Heim was able to reach all his appointments, or how he could endure all the labor and hardship to which he was subjected, we know not. Sure we are that he must have had an almost iron constitution, and vigor and strength not equalled by many, if any, of our present race of ministers. Eternity will only fully disclose what Father Heim, in the discharge of his ministerial duties, suffered and endured, not only from the elements and incessant labors, but also from wicked, faithless, and ungrateful men, so that he could with no small degree of propriety adopt the language of St. Paul: "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." (2 Cor. 26-28.) "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts 20 : 24.)

6. *His deep interest in the benevolent operations of the Church.* The cause of missions and beneficiary education lay near his heart. He preached frequently on these subjects. And annually he paid over at Synod a comparatively large amount of money to support these causes, and from his own pocket he advanced at different times respectable sums. The American Tract and Bible causes also enlisted his hearty co-operation. For years he was one of the managers of the Perry County Bible Society. Against the vice of drunkenness he preached often and with great energy, and for so doing received the maledictions of many who ought to

have blessed him for his efforts to reform them. He preached in all his pulpits on the advantages of Sabbath-schools, and from his annual reports at Synod we learn that he established one wherever he preached. There was not a good cause that did not receive his cordial support.

7. *His efforts in behalf of education.* Having in his young days taught school, he always took a deep interest in the prosperity of schools, and visited them wherever and as often as he could. He says: "On the 3d of February, 1817, I visited the school at Lebanon Church, and was forcibly reminded of the fact that in a teacher of children great patience and perseverance are required." His idea was that the school should serve as a nursery of the church. Hence, he sought to establish congregational schools, in which the children were to receive instruction in the Catechism and be trained in piety. This was an excellent idea, and he carried it out to some extent. Would that such a system of schools prevailed yet! These schools he visited regularly and examined the pupils. Afterwards, when the public system of common schools was introduced, he visited them still, but ceased to make his influence so prominently felt,—the schools were in a great measure taken out of his hands. In 1825, he was chosen one of the first directors of the Theological Seminary at Gettysburg, Pa., and in May, 1831, was present at and took part in the solemnities connected with the laying of the cornerstone of the Seminary edifice. For this Institution he collected and aided in collecting many hundreds of dollars in his charge. He was also elected one of the first directors of Pennsylvania College at the same place. For both these institutions of the Church he did what he could, and induced a number of young men from Perry County to prosecute their studies there.

8. *His ability as a catechist.* Having in the earlier part of his life taught school for a number of years, he possessed superior excellence as an expounder of the Catechism. His constant aim was to not merely inform the understanding, but also to impress and affect the heart by the truths he taught. He spared no pains to convey clearly to the minds of his catechumens the great

and solemn truths of the Christian system of doctrine as developed in the Catechism. His custom was, for some time, to meet a class once every two or three weeks, and assign a large portion of the Catechism to be committed to memory. The one that could repeat that portion best, took his seat at the head of the class. Afterwards he met his catechumens twice every day for a week or two before confirmation. The whole Catechism was committed to memory, together with a large number of proof passages from the Scriptures. He made such explanations as seemed to him to be required in order to a clear understanding of a subject by the catechumens. Much time was also devoted to singing and prayer. Thus, whilst bathed in tears himself, his catechumens were not unfrequently led to see their sins, and with tears to ask, "What must we do to be saved?" No one can in truth say that Father Heim did not discharge his duty towards his catechumens. If any of them continued to pursue a course of sin, it was their own fault, and not because he did not warn them or teach them aright. He did his utmost to save their souls from death. And, blessed be God, his labor was not in vain. There are still many among us who thank the Lord for what their aged pastor taught them, and who, through his instrumentality, were led to a saving knowledge of Jesus Christ. He sowed the divine seed of the word of life, that still springs up and will bear fruit unto salvation long hereafter. Some, it is true, have forgotten his words of love and turned their backs against his tears and prayers; but they have done so to their own hurt and shame. Would to God such had but a tithe of the piety and Christian consistency their aged, but now sainted, pastor had! Father Heim! who is there that does not revere his memory now? He, a man of God, excellent almost beyond comparison in all that constitutes a Christian and minister of the Gospel!

9. *His ability as a preacher.* As a preacher Father Heim was certainly not inferior, as is evinced most clearly by the fact that for more than thirty-five years he maintained his hold on the affections of the same people. His sermons were usually about forty minutes long, and sometimes he delivered them with great



power and effect. They were eminently Scriptural and practical. His voice was strong and clear, but his delivery was rather slow and drawling. He usually had a short sketch or skeleton of his sermon before him when he preached; but he never read his sermons from a manuscript, though he wrote many. Unfortunately they are all lost. He attempted only once or twice to preach in the English language, but not succeeding to his satisfaction he tried it no more. And strange and inconsistent as it may seem, he frequently imparted instruction to catechumens in the English language, whilst at the same time he set his face against the introduction of preaching in that language. This was one of the greatest errors he committed as a pastor. But it is human to err; and whilst his judgment was at fault, his opposition to English preaching no doubt arose from a desire to do what he conceived to be right.

10. *His mode of conducting worship.* Father Heim observed the utmost simplicity in conducting religious exercises. He was never known to make use of a liturgy, except on sacramental occasions, and would have disdained the wearing of a so-called clerical robe in the pulpit. With regard to the gown, he would have said, as he did to one of his kind members who offered him the use of a worn-out umbrella, "Why, brother John, this umbrella will not protect me against rain, cold, or heat,—it is of no use to me." "Yes, yes, I know what you need most," said friend John; "here is my drab-colored overcoat, with three shoulder mantles and a red fox-skin covering the collar." "That is the very thing I need most just now," replied the well-pleased pastor. And, truly, to him a good overcoat, however coarse and homely, was of far more importance than a broken umbrella or a silken gown,—these were of no use to him. As his preaching and mode of worship, so his dress was, simple and becoming a minister of the Gospel of Jesus. And when we remember the circumstances that must have continually surrounded him in the performance of official duties, we need not wonder that he dispensed with almost every vestige of form and ceremony. He was fond of music, and in divine worship generally led the singing himself. He



preached often at night, and held prayer-meetings at school-houses and private dwellings, and in this direction his labors were frequently blessed with the happiest results. He never opposed genuine revivals of religion; but when properly conducted, he most cordially approved of them and promoted them. It is true, however, that he set his face, and justly, too, against those bastard excitements *gotten up* by foreign elements,—elements that despised knowledge and gloried in deriding the Catechism and catechetical instruction. Fanaticism said sometimes hard things of him—that he had no religion, &c.,—but Father Heim was not to be driven from stern duty by such unholy means. He knew that fanaticism was not religion, and was not to be ensnared by its high pretences. He suffered much from this uncontrollable spirit, from men who professed perfection in holiness, but possessed not even the appearance of the love, piety, consistency, and godly sincerity, which characterized him so strikingly. He lived his religion; and his godly life will ever give a stern rebuke to all the infamous slanders which wicked and yet rampant fanatical religionists can utter against him. On the other hand, formalism, that dead carcass of undying souls, realized under his faithful and pungent preaching a melting leaven in the truth. He classed the formalist and openly wicked under one head, and in a manner peculiar to himself, showed them that they travelled the same broad road. His words bore down at times with such crushing weight, that persons gave up all hope—deep darkness covered them and horror seized their souls. To such he would say: “Behold, the lamb of God.” Oh, how he wept and prayed with and for the anxious souls of his people! He used to say, “I must show you sin and hell before you will see your danger; but seeing what you are and where you are, I will then with joy point you to Jesus and heaven, for now you will believe what I say.” Sometimes when viewing his hearers, he would cry out from the depth of his heart, amid tears and in great agony of soul: “O my people! O my people! what can I do more for you than I have done. I have set before you life and death, heaven and hell. How will you appear before God in judgment! I fear, O I fear,

some of you are yet in the broad way to hell. Let me call upon you once more to turn. I mean it well with you. I love your soul, and have often wept and prayed for it. O hear me then! Turn, O turn, why will you die. Jesus will receive you if you come to him; but wait not, lest you lift your eyes in hell before-to-morrow's sun shall rise. I warn you for your soul's sake, for God's sake, for Jesus the dear Redeemer's sake, to flee the wrath to come! Flee quickly, save your soul, and may God help you. I feel for you, must give an account for you. O, my God, what can I do more than I have done for you!" Here he would fold his hands, and burst out in a flood of tears under deep emotion. His head all white, his frame shaking, and his face furrowed with age and suffused with tears. Hard was the heart that did not break, and dry indeed the eyes that did not weep.

11. *His doctrinal views.* Luther's Catechism, as published in this country with additions, was his guide in preaching and catechizing. The Augsburg Confession, in the words of the General Synod, he received as a substantially correct exhibition of the fundamental doctrines of the word of God. We learn from those who knew him best, that he claimed liberty for himself and gave liberty to others on matters not fundamental; but, at the same time, he would not fellowship with any one who was unsound in his faith on any of the cardinal doctrines of religion as held by the General Synod of the Lutheran Church in the United States. He was certainly orthodox in his religious belief. He was an unswerving friend and advocate of the General Synod and its doctrinal basis. He was chairman, in 1829, of the committee appointed to revise the Constitution of the General Synod, and also aided in preparing the Constitution for district Synods, and in revising the Catechism. The West Pennsylvania Synod elected him a number of times as its delegate to the General Synod.

12. *His personal piety.* He was a man of prayer, humble, consistent in his walk and conversation, full of faith and love, serving God with fear and doing good with joy. He was always dignified and yet always easy of access to the humblest, commu-

nicative, and yet never known to trifle. Jesus was his all; in him he lived, in him he died, and now with him he reigns and shines in glory bright.

“Now he resides where Jesus is,  
Above this dusky sphere ;  
His soul was ripen'd for that bliss,  
While yet he sojourn'd here.  
The Church's loss we all deplore,  
And shed the falling tear,  
Since we shall see his face no more,  
Till Jesus shall appear.”

## CHAPTER VIII.

## GENIUS OF THE LUTHERAN CHURCH IN PERRY COUNTY.

HAVING given a sketch of the history of each congregation as well as of the chief features of the life of Rev. Father Heim, we would yet add an outline of the genius and spirit of the Lutheran Church in Perry County as a whole.

In 1840, twenty-two years ago, there were in the county eight regularly organized Lutheran congregations,—now (June, 1862) there are twenty-five and eight preaching-stations; then one pastor supplied the whole territory in the county with preaching,—now six ministers occupy the field and all have more labor than they can well perform; then about 650 communicants were reported at Synod,—now about 1800 are reported. As some members are, however, during the year, prevented from coming to the Lord's table on account of age, sickness and other causes, we may put down the number of members, in Perry County, *entitled* to full communion, at 2200, who are distributed among the six different charges in about the following proportion:

Blain	charge,	.	.	.	450
Loysville	"	.	.	.	450
Bloomfield	"	.	.	.	600
Petersburg	"	.	.	.	275
Liverpool	" in Perry County,				275
Millerstown	"	.	.	.	150

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The whole number of members at  
this time *entitled* to communion, 2200

Besides those who are *entitled* to communion, we also count our baptized children and youth, who are not yet admitted to the Lord's Supper, as members of the Church. Counting two of these

to every communicant member, we have at this time in Perry County a Lutheran population of 6600. This estimate, we are sure, is rather too low than too high.\*

In 1840, all the congregations worshipped in so-called union-churches, that is, in churches erected and owned conjointly with other denominations; but now the Lutherans alone own twelve or fifteen in the county. The members and pastors have long since painfully realized the disadvantages and frequent sad effects arising from such misnamed unions, and are therefore unanimously opposed to them wherever they can be prevented. They are convinced, by past experience, that it is best for all to erect no more such churches, and that then, when each denomination has its own houses of worship, there will be more cordial union among them, and each will be more useful, not being continually entangled in the affairs of another.

In 1840, all the preaching was in the German language; but at present two-thirds of the congregations require German no more at all, and the remaining one-third only one-half or occasionally. From present indications we are led to believe that before many years not a Lutheran congregation will need preaching in the German language. It is ten or twelve years since this language has ceased to be taught in our common-schools, and as the aged pass away, and the youth who know only the English take their place, the use of the German language must necessarily and before long be among the things that were.

All the congregations take a deep and active interest in the various benevolent operations of the Church. The cause of bene-

\* For the information of the members and all who may desire knowledge on the subject, we will subjoin the following estimate of the Lutheran population in the world: Sweden, 3,000,000; Norway, 1,500,000; Denmark, the Faroe Islands, Jutland and Greenland, 2,000,000; France, 500,000; Protestant Germany, 25,000,000; Prussia, 5,000,000; Austria, Hungary, Bohemia and Moravia, 1,500,000; Poland and Russia, 2,500,000; United States, 1,600,000; West India Islands, 100,000; Brazil, 100,000; South American States, 50,000; New South Wales, 5,000; Nova Scotia and the Canadas, 10,000; Holland, 600,000; England, 40,000; Italy, 500; Turkey in Europe, 15,000; Hindoostan, 10,000.—Total, 43,530,500.

ficiary education, of Home and Foreign Missions, of Temperance, also of the Bible and Tract Societies, and all other causes that tend to extend the Redeemer's kingdom, receive their cordial co-operation and material aid.

Every congregation has its Sunday-school in successful operation, and the cause of education in general receives encouragement and active support from all the churches. Of late years, especially, have education and intelligence made rapid progress, and we are happy to believe that on these points the Lutheran population of Perry County will, on the whole, bear a favorable comparison with any other community in this part of the State. To verify this, we need but recur to a few facts. About six years ago, the late Col. John Tressler, prompted by a laudable desire to promote education, erected at his own expense at Loysville a spacious and convenient edifice, where an Academy of the first order was opened and has since been deservedly well patronized. This excellent institution has done and is now doing a good work in that community. Besides this Academy, five or six other high schools, in different parts of the county, are largely patronized by the members, whose children receive at these institutions of learning a liberal education. The following members of the Church in the county have graduated with honor at Pennsylvania College, Gettysburg: J. Andrew Tressler, Josiah R. Titzel, John M. Rice, David L. Tressler, J. R. Williams and Andrew T. Kistler; Victor G. Tressler, Rudolphus J. Heim, David Elliot, John W. Tressler and John Kistler, pursued a pretty full course at the same College, and J. T. L. Sahm, Lemuel O. Foose and D. L. McKenzie are there now. The following, from this county, have entered the ministry of the Lutheran Church: Revs. David Smith, John W. Tressler, John M. Rice, John Kistler and Michael G. Earhart, all of whom are now laboring successfully in the vineyard of the Lord, and the following are now prosecuting their theological studies with a view to the ministry: J. R. Williams and A. T. Kistler at the Theological Seminary at Gettysburg, and John G. Breininger in the theological department of the Missionary Institute at Selinsgrove, Pa. This representation speaks

well; but we sincerely hope that it is only the beginning of a glorious educational career in the Church of this county. With the introduction of preaching in the English language, ten or fifteen years ago, a new era on the subject of education commenced. Of late years the members have evinced an unusual degree of interest in this noble cause, and we may cherish the pleasing hope that they will illustrate in Perry County the well-known fact, that the Lutheran Church is an educating and educated Church. Her admirable system of catechetical instruction plays no small part in advancing education. The members in this county, especially the English-speaking portion of them, are a reading people, and secure and study the literature of their own Church, to which they are sincerely attached; they are active, intelligent, and go forward in every good cause; they receive the *Lutheran Observer* as their weekly adviser in general Church intelligence; and most of them have possessed themselves of a good family library of choice religious and miscellaneous literature. The prospects are certainly fair of soon seeing an ample harvest spring from this field of cultivated mind.

Each Lutheran congregation in the county has a weekly prayer-meeting, conducted by the pastor, or in his absence by a member of the Church-Council. These religious meetings for mutual edification are generally well attended by the members, and we think there are few, if any, of the male members who would not lead in prayer at these meetings when requested so to do. During these exercises, in addition to the singing of hymns and the offering of prayer, a portion of God's word is read, which the pastor, if present, expounds. Most of them have also daily family-worship, conducted by the head of the household; and if any neglect this Christian duty, they are by the Church considered as remiss and subject to admonition and reproof by the Church-Council. Parents are expected and required to teach their children the doctrines of our holy religion as set forth in the Catechism.

Each pastor is expected, as often as possible, to meet the youth of his charge for instruction in the Catechism. This duty is, perhaps, nowhere more faithfully and thoroughly performed than



by the Lutheran pastors in Perry County. The results of this kind of pastoral labor are often most cheering. If properly conducted catechization is a blessed means of doing good, and in the very nature of the case there can never be found a substitute for it. The Catechism is not only committed by the catechumens, but the pastor explains, illustrates, and by practical remarks applies and enforces the truths so committed. Considerable time is also devoted to the singing of appropriate hymns and the offering up of prayer to God. These exercises are usually continued for many weeks, and at last daily. During this time it almost invariably occurs that some or perhaps all of the catechumens are by the truth awakened to a realizing sense of their sins and lost condition, and of their need of a personal and saving interest in the merits of the blood of Jesus Christ. Here, then, is what may be called a *revival*. If the religious interest thus commenced extends to others, as is often the case, then the pastor holds what may be called a *protracted meeting*. The members are exhorted to give themselves to special prayer in their families and closets, more frequent meetings for social prayer are held, at which the awakened persons are expected to attend for instruction and direction. The pastor visits the families in the community where the meeting is held and in progress, prays with them, and admonishes the careless of their duty and warns the impenitent of their danger. During each day an anxious meeting is held—or, if you prefer the expression, there is catechization,—when the pastor instructs or advises the awakened souls. Such meetings are held in the church if the number of the awakened is large; if their number is small, then the pastor visits them in their families, or gives them the needed instruction in the catechetical class, if they are catechumens. The preaching will of course be adapted to the occasion. The great object will be to humble the sinner by showing him what he is and to what he is exposed; to point him to the only refuge, to teach him that the only condition on which he can be saved is the exercise of repentance toward God and faith in the Lord Jesus Christ, and to urge him to accept of the proffered salvation now. Those, then, who have been so instructed,



who have intelligent views of the plan of salvation, and who give satisfactory evidence of having been born again by the Holy Ghost, are admitted to full communion by the solemn rite of confirmation. During such protracted meetings no unnecessary noise or any kind of confusion and disorder are encouraged or tolerated. Our pastors and members know that religion is not wild fanaticism on the one hand, nor dead formalism on the other. Hence, they preach with all earnestness, the absolute necessity of a change of heart, wrought by the Holy Ghost, and of good works as evidence of such a change. Protracted meetings, so conducted, have in this county been blessed with the most cheering and glorious results. May the Lord multiply them, and fill the earth with His glory!

In their public worship, the congregations observe a Scriptural simplicity, studiously avoiding everything that would divert attention from the Cross of Christ. For the sake of uniformity in worship, and as a guide in the administration of the ordinances of God's house, the Liturgy of the General Synod is used on sacramental occasions, and on no other. The pastors have hitherto followed the example of Father Heim, decking themselves, not with gowns, but raiment becoming ministers of the Gospel and the house of God, and anxiously seeking, not to attract attention to themselves, but to direct all attention to the blessed Gospel of the adorable Son of God. So may they continue to do!

All the congregations in the county have adopted the *Formula* of the General Synod, appended to the Lutheran Hymn-Book, as their rule for government and discipline, or a constitution in full harmony therewith.

As to their doctrinal position, the Catechism is the guide in the impartation of family and catechetical instruction. In addition to this, the pastors and congregations unanimously believe with the General Synod and the Synod of Central Pennsylvania: "1. That the Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and practice. 2. That the following fundamental doctrines of the Word of God are correctly taught in the doctrinal articles of the Augsburg

Confession, viz., The existence of one God,—the Trinity of the Godhead,—the Deity of our Lord Jesus Christ,—the universal depravity of man,—the Savior's vicarious sufferings and death,—the justification of the sinner by faith in the Son of God,—the necessity of the Holy Spirit to regenerate and sanctify the soul,—the one Holy Catholic (or universal) Church,—the divine institution of the Ministry, and of the sacraments of Baptism, and the Lord's Supper,—the necessity of repentance and good works,—the return of Christ to judge the world in righteousness,—the resurrection of the dead,—the everlasting blessedness of the righteous, and the eternal punishment of the wicked."

The above is a brief summary of the doctrines every one must cordially believe that would be a member of the Church. It is a good, a Scriptural confession. And whilst Lutherans glory in their inheritance, and would not part with it, they are at the same time ever disposed to fraternize and co-operate with all other evangelical denominations in the promotion and advancement of the Redeemer's kingdom among men.

## CONCLUSION.

I HAVE now finished my task. The history of the Lutheran Church in Perry County is now before the reader. From the earliest stages of her rise and progress to the present time we have followed her with patient interest and marked her gradual growth and various operations with delight. The small cloud that rose between the mountains nearly a century ago, now covers the heavens,—the feeble vine that was planted in the wilderness has thrown out its branches, and now occupies the land from mountain to mountain. From the past we look hopefully into the future. Much has been done; much remains to be done. But the great Head of the Church lives, and she shall live and prosper. He guided her thus far, and will guide her safely and triumphantly to the haven of rest eternal in heaven. If she is true to Christ and her mission, her future career will exceed in glory her past history. May the Lord Jesus baptize with the Holy Ghost her ministry and laity. May she rise and shine, her light come, and the glory of the Lord rise upon her!

“I love thy Zion, Lord,  
The house of thine abode;  
The Church, O blest Redeemer, sav’d  
With thine own precious blood.  
I love thy Church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.  
If e’er to bless thy sons  
My voice or hands deny,  
These hands let useful skill forsake,  
This voice in silence die.

If e'er my heart forget  
Her welfare or her woe,  
Let ev'ry joy this heart forsake,  
And ev'ry grief o'erflow.  
For her my tears shall fall;  
For her my pray'rs ascend;  
To her my cares and toils be giv'n,  
Till toils and cares shall end.  
Beyond my highest joy  
I prize her heav'nly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise."

THE END.













